WESTERN RECORDER.

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COMMUNICATIONS.

The following article, furnished by an aged layman of respectability, will be found interesting, chiefly to those who recognise in the aborigines of this country, the long lost tribes of Israel:—

For the Western Recorder.

A NEW DISCOVERY.

I have often wondered at the perseverance of the English, in prosecuting the discovery of a passage by sea, from Hudson Bay to Behring's Straits, as not likely to be attended with any adequate pecuniary advantages; but the over-ruling hand of Providence is evident in their success. The developement of the great shadowing wings of America is now complete. In the outline of the map we see the point of the left wing at Behring's Straits, exactly corresponding with that of the right at Cape-Horn.*

We can now read the 18th chapter of Isaiah with renewed interest. The vastly extended vision of the prophet, bounded by no horizon, saw the shadowing wings of America, extending from the arctic to the antarctic circles. Well might he denominate that arm of the Atlantic, which separates America from Africa, as a river, upon this comprehensive scale. May we not now perceive with the prophet, a nation scattered and peeled—peeled to the quick, and scattered over the vast wilderness of double America.

But how is their land spoiled by the rivers—rivers fertilising as the Nile, pleasant and overflowing as the Jordan? How should such rivers spoil their land, was it not by the cupidity of European emigrants, who ascending as if in search of their very sources, have thrown a dense population upon their banks, armed with the bolts of thunder, rooting and fortifying, never to be removed.

O Israel! wild Israel! how is thy land spoiled by the rivers. Sigh not for the fishpools of your better days. They are now become your greatest curse. Your feeble vessels destroyed; your gardens and fisheries in the hands of a deceitful enemy; every facility of intercourse cut off; nothing remains for you but the wild mountain's chase; and O, how precarious. Avarice, which dispossessed you of your rivers, is meting out your mountain lands, and treading you under foot.

But the double vision is descriptive of two sorts of people in the same land. The woe is denounced upon those who are sending ambassadors by sea, in vessels of bulrushes, saying—"Go, ye swift messengers, to a nation scattered and peeled; to a nation terrible from the beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

What nation, more than the aborigines of America, have been scattered and peeled? What nation more terrible from the beginning hitherto? What nation, I ask, was ever meted out, and trodden under foot, like them? And what nation are possessed of more light, fragile vessels, easily and swiftly propelled, than the United States? What nation have sent more ambassadors, by sea and by inland navigation, to the people scattered and peeled. And O, may heaven avert the curse! Yet what nation is more obnoxious to the woe pronounced. Have we not, by violence or fraud, deprived them of their rivers, and the fatness of their land? Have we not hunted them like wild beasts? Have we not, both physically and morally, been poisoning their constitutions? And have we not *then* said to them, Go, starve in the wilderness?

Yet how evident is it that they are the outcasts of Israel, God's covenant people, of whom he hath said—He that toucheth them, toucheth the apple of his eye.

D—D.

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* The fluttering sails of commerce, sometimes alluded to as the shadowing wings, do not seem to correspond with the magnitude of the vision.

For the Western Recorder.

MANNER OF PREACHING.

Mr. Editor—It is a most palpable mistake, in the application of the gospel remedy to the dying patient, to adopt a mode of preaching which keeps in the back ground the exact case of the present hearer. So did not the prophets or apostles of ancient times. They universally differ in one most important respect, from large numbers of modern preachers. They seem never to have dreamed, that discourses upon either sin or morality in general, upon the follies of other times or nations, were of great consequence in securing the objects of their missions. It is the discovery of modern times, that, calling the attention of men to things not at all connected with their own particular transgressions, should readily secure their repentance and the growing affections of their hearts. The teachers of whom we have accounts in scripture, universally charge their hearers in the name of the Lord with their own sins, and insist upon a definite reformation from each kind of iniquity. They were untaught to discourse of sin in general, and saw nothing of its *nature*, except its opposition to the law of God, and dreadful consequences to the sinner. Their general course was simply to declare the message of God, in its relation to the exact condition of their hearers. The apostle Peter's sermon on the day of pentecost, is worth more as an example of sermonising than all the rules of all the rhetoricians in the world. He that follows this example in modern times, is secure of very similar effects. The preacher's enquiry ought ever to be, what are the indisputable facts in the present case of my hearers? These *facts*, in all their length and breadth, must be candidly declared, the consequences shown, and the remedy proposed. What does the Holy Spirit do in bringing men to Christ? Does it convince them of sin in the general, and bring their thoughts to dwell upon its effects in other ages and amongst other men? No. It brings the soul to see its own sins—to feel its own present alienation from God. The convinced sinner stands as it were alone before God, and scarce reflects that any other being has sinned. But how can he come to this feeling, so far as preaching is concerned, unless the exact state of his own case is set forth.—Thousands of the sermons most admired at the present day, are almost insuperable obstacles, at the time of delivery, to the work of the Holy Spirit upon the heart of the audience. If the speaker secure attention, the mind of his hearer is necessarily drawn from all consideration of its own state, and often fixed upon things so remote, as to prevent even their association in thought, with any thing whatever in the history of his own moral being. But how ill-judged is it, when we wish to bring a man's whole attention to a particular subject, to dwell entirely upon another? Suppose a man wishes to convert a friend to his own political party: Will he do it by dwelling upon the history of the Grecian republics? I see no reason why this would be a less judicious course, than one which is very common among preachers of the gospel.

The sermon of the apostle on the day of pentecost, deserves notice on another account than as a model. Its effects afford most striking evidence, that a power much higher than moral suasion was present in the hearts of those who heard it. The auditors of the apostle were the murderers, in feeling at least, of the Lord Jesus Christ—one, who in their estimation was not only a mere man, but a wicked impostor. His life had been taken as that of another might be. What then could induce them to be baptised in his name; the name of a man just executed in their own city as a criminal? Did mere moral suasion, though resting upon a strong presentation of truth, ever produce such effects in any other instance? We are not, however, in circumstances to appreciate the proof which this example affords, of the divine origin of the christian religion. We ought first to sympathise in all the prejudices and unbelief of the Saviour's murderers. To us it does not seem so very strange that they were converted. Still if we reflect a little, their case affords most interesting proof, that God himself is the author of our holy religion.

C. S. A.

For the Western Recorder.

PRAYER.

Mr. Editor—The following extract of a letter, received from a clerical friend, who is well known to many of your readers, contains a hint or two in reference to the subject of prayer, which may not be inappropriate at the present time:—

"Tell all the brethren and sisters to pray. There is nothing like praying. If a man prays as he ought, and acts accordingly, he will do every thing else in some measure as it ought to be done. If he prays wrong, he will do every thing else wrong. His religion will, in kind, be just like his prayers. I hope the dear brethren and sisters with you, have learned a little about praying; but I fear they do not understand the *power* of it, nor realise how much it can prevail with God. The sinners in your congregation need prayer more than preaching. They have gospel enough in their heads to save them, if it were only engrafted on their hearts. It takes sometimes but a little preaching to convert a sinner, when there is enough of believing prayer. One day's preaching, preceded by an extraordinary prayer-meeting, was once the means, you know, of converting three thousand souls."

I feel, Mr. Editor, that there is force in the preceding remarks; and I hope they will be duly remembered and acted upon. Christians need "line upon line, precept upon precept; here a little, and there a little," to keep them any thing near where they ought to be on the subject of prayer. So slothful are we in serving the best of Masters, whose service after all is perfect freedom.

I would add to the above remark, that preaching, unaccompanied with a praying spirit, either in the speaker or hearer, will be no more than beating against the air. The more there is of it, under such circumstances, the more sinners will be likely to harden themselves.

X. Y. Z.

For the Western Recorder.

A WORD TO SABBATH SCHOOL TEACHERS.

Mr. Editor—I have been a Sabbath school teacher for several years; but have not till the last year felt the great and awful responsibility that rests upon every individual that takes the charge of a class in such an institution. For a while, as you may well suppose, I did not see any fruits of my labour. This led me to inquire into the cause, when I found the difficulty to be in my own heart. My heart was not in the work. I felt a pleasure in teaching, and a degree of interest in the prosperity of the school; but the worth of the soul, and the importance of its being immediately converted to God, and the responsibility of acting not only for the present, but for future generations, did not then bear heavily upon my mind, as it has for the past year.

About a year since, I took charge of a class of young ladies in this place, consisting of nine or ten in number; all of them enemies to God. Six or seven have joined the class since that time; only one of whom was a friend to the Lord Jesus Christ. Now there are ten or eleven of our number hoping that they have been born again by the Spirit of God. During all this time, the cause of religion had been very low in the place, till within a few weeks past.

Some may inquire, how is this to be accounted for? The facts are these. I deliberately and prayerfully came to the resolution, that I would pray many times each day, and labour for the immediate conversion of their souls; and trusting to the promise of that God, who hath said, "They that sow in tears, shall reap in joy," I have endeavoured to perform my duty in humble dependence on his grace; and if He has blessed my labours in any measure, to his name be *all* the glory.

O sir, I wish our teachers could feel a hundred fold more their great responsibility, and remember, when they go to their labours on the Sabbath, that they must give an account at the great day, not only of the truth which they may present to their pupils, but of the feeling and the manner in which they present it.

Your's, &c. LUTHER.

EXTRACTS FROM GILLIES' HISTORICAL COLLECTIONS.

Luther was a man of such strong faith, and received such answers to prayer, that Justus Jonas said of him—"That man could have of God, what he pleased."

When *Melancton* was first converted, he thought it impossible for his hearers to withstand the evidence of the gospel. But, after he had been some time a preacher, he complained that "old Adam was too hard for young Melancton."

Calvin, towards the close of his life, often felt the pressure of bodily infirmities. His colleagues once endeavoured on this account, to dissuade him from his unremitting labours. "What (said he) would you have me idle, when my Lord comes?" He would often say, "Of all things, an idle life is the most irksome to me."

Farellus, of Switzerland.—In 1527, he went to a certain town called Elin, where he preached the gospel, and was admonished by Oecolampadius to mingle prudence with his zeal. In 1528, he went to Aquilcia, amongst the Bernates, where he preached Christ, and undauntedly opposed Antichrist; disputing with divers at Bern, whereupon ensued a wonderful change in ecclesiastical affairs. In 1528, he with Viret went to Geneva, where they planted a church, and propagated the gospel, and many of the citizens embraced it; yet at first not so much out of love to the truth, as out of hatred to the popish tyranny. Long he had not been there, before he was drawn into the bishops' court, which two of the Sindics much disliked, the rather because Farell promised them that he would prove all his doctrine out of the holy scriptures; so that they accompanied him into the bishops' court, that they might see all things to proceed in judgment lawfully; but it fell out otherways; for the judge of the court would by no means endure a disputation, saying, if that be suffered, all our mystery would be destroyed; and withal railing upon Farell, he said, thou most wicked devil, why camest thou to this city to trouble us? I am not (answered Farell) as you call me, but I preach Jesus Christ, who was crucified for our sins, and rose again; and he that believeth in his name shall be saved; this is the sum of my errend. I am a debtor unto all that are ready to hear, and obey the gospel, desiring this only, that the obedience of faith may flourish every where; and I came into this city to see if there were any that would lend me the hearing: and I will render an account of my faith and hope every where; and will confirm my doctrine with my blood, if need be. Then cried out one of the court in Latin; he hath blasphemed; what need we any more witnesses? he is guilty of death. Hurl him into the Rhone. 'Tis better this one Lutheran should be put to death, than that further troubles should be raised. Farell answered; do not utter the words of Caiaphas, but of God. Then one struck him on the mouth with his fist, and he was commanded to stand aside as if they would consult; and in the interim he was shot at with a gun by the vicar's servant; but it hit him not, God defending his servant. And though one of the Sindics favoured him, yet now the others shrunk from him, so that the bishops' council prevailed that he should be driven out of the city. And thus being accompanied with some citizens, he, and his partner Anthony Salner, were expelled from the city; but God turned it to the great good of others; for they sowed the seed of the word in the neighbouring country, by the side of the lake Lemain, viz. at Orba and Granson. Neither yet (through God's power and goodness) was the work interrupted at Geneva; for just at the same time came a young man of the Delphinate, called Anthony Frumentius, who entering into the city, taught a public school, and together with the rudiments of grammar, he most happily laid the foundation of christian religion in the hearts and minds of his scholars, which were not a few. In 1541, Farell went to Metis, and preached in the churchyard of the Dominicans; the friars, when they could not otherways hinder him, rang their bells; but he having a strong voice, did so strain it, that he went on audibly to the end of his sermon. The day after there came about three thousand persons together to hear the word of God; but some that favoured the gospel, intreated Mr. Farell so long to forbear, as till he might preach without a tumult. Then was he questioned by the magistrates, by what authority, or by whose request he preached. To which he answered, by the command of Christ, and at the request of his members; gravely discoursing both of his own authority, and of the excellency of the gospel; telling the magistrate what his duty was in reference thereunto. But shortly after, by the command of the Emperor, the citizens of Metis were forbidden to hear any man preach who was not licensed by the bishop, and some others. Whereupon Mr. Farell went from thence to Neocom, where he wholly employed himself in the service of the church, performing the office of a faithful pastor to extreme old age, with admirable zeal and diligence. This was that Farell, who (discouraged by no difficulties, deterred by no threatenings, reproaches or stripes) gained to Christ multitudes in Montbelgard, Aquileia, Lausanna, Geneva, and Neocom. There was in him, besides piety, learning, innocency of life, and exemplary modesty, a certain singular presence of mind, sharp wit, and vehemency of speech, so that he rather seemed to thunder than speak; and lastly, such admirable fervency in his prayers, that he seemed to carry his hearers into heaven with him. He died in 1565.

Patrick Hamilton, a Scotchman of the 16th century, and of noble extraction, travelled into Germany, and became acquainted with Luther and his associates and cotemporaries, and distinguished himself among the friends of the reformation. "But the zeal of God's glory did so set him up, that he could not rest till he returned into his own country," then under the dominion of the Catholics. The success of his preaching so troubled the clergy, that they caused him at last to be bound to the stake, when he suffered with courage and constancy.

"That which most grieved him, was the clamour of some wicked men, set on by the friars, who continually cried—Turn, thou heretic; call upon our lady, &c.; to whom he answered—Depart from me, and trouble me not, thou messenger of Satan. Speaking to one Campbell, a friar, who was the ringleader, and still roared on him with great vehemence, he said, which were his last words, "Wicked man, thou knowest the contrary, and hast confessed the contrary to me. I appeal thee before the tribunal seat of Jesus Christ." Within a few days after this, the friar died in a frenzy, and as one that despaired."

The news of Hamilton's death spread over the realm. It soon began to be disputed whether the doctrines he maintained were really heretical; and where his articles of faith were rehearsed, it began to be questioned whether a belief in them was not necessary to salvation. The truth spread in every direction; and men began to speak out plainly, when fresh consultations were held by the Papists, about burning the heretics. On one of these occasions a gentleman said to Beaton, "My Lord, if ye burn any more, except ye follow my advice, ye will utterly destroy yourselves. If ye will burn them, let them be burnt in hollow cellars, for the smoke of Mr. Patrick Hamilton hath infected as many as it blew upon."

Some time after the death of Hamilton, Dean *Forret* was complained of, for preaching twice every Sabbath day to his parishioners, from the epistles and gospels. The Bishop of Dunkeld, before whom he was accused as a heretic, tried to dissuade him from the practice. "I thank God," said the bishop, "I never knew what the old and new testament was; and, Dean Thomas, I will know nothing but my portuise and pontifical. Go your ways, and let all these fancies be; for if you persevere herein, you will repent when it is too late.' The perseverance of the Dean was soon afterwards rewarded with martyrdom.

In the year 1543, Cardinal Beaton, coming to Edinburgh, caused many godly persons to be called before him; and, when he could prove nothing else against them, he caused four men to be hanged, upon suspicion that they had eaten a goose upon a Friday; and a woman, with a child sucking on her breast, to be drowned, for refusing to pray to the Virgin Mary. Many others he caused to be banished; others to be imprisoned at St. Johnstoun; among whom was one John Rogers, a godly and learned man, that had fruitfully preached Christ Jesus, to the comfort of many in Angus and Mearns, whom he caused to be murdered in prison, and then thrown over the wall, giving it out, that, by attempting to escape, he had broken his neck."

Yet the same year the parliament were at length constrained to allow the scriptures to be generally read in the vulgar tongue, in compliance with the wishes of the people and many of the nobility; the wishes of the priests to the contrary notwithstanding.

"Then might have been seen the bible lying upon almost every gentleman's table. The new testament was borne about in many men's hands. We grant that some (alas!) profaned that blessed word; for some that perchance had never read ten sentences in it, had it most common in their hand; and would chop their familiars on the cheek with it, and say, this hath lain under my bed feet these ten years. Others would glory, O how oft have I been in danger for this book; how secretly have I stolen from my wife at midnight to read upon it. And this was done we say of many, to make court and curry favour thereby; for all men esteemed the governor to have been one of the most fervent Protestants that was in Europe. Albeit we say that many abused that liberty, granted of God; yet thereby did the knowledge of God wonderously increase, and God gave his Holy Spirit to simple men in great abundance. Then were set forth works in our own tongue, beside those that came from England, that did expose the pride, the craft, the tyranny, and abuses of that Roman antichrist."

UNITARIANISM IN ENGLAND.

The following facts are worthy of observation. They are extracted from a late number of the "Spirit of the Pilgrims:"—

Unitarianism, in this country, has dwelt with much complacency on the supposed dignity and wisdom of her ancestry. She has told the world that Milton and Locke were her disciples, and that many noble minds of liberal and expanded views, were coming under her instruction and guidance. In view of these bright anticipations, which Unitarians regard as the promise of a golden age, in which their religion is to flourish, it may be well to look at the following statement of facts.

In Great Britain, this system of religion does not prevail amongst the most intellectual and cultivated part of the community. It is not denied that it embraces the intelligent and learned among its supporters; but it does not flourish at those places which are highly distinguished for their intellectual intelligence, and mental cultivation of the inhabitants. This remark is supported by the fact, that it is almost exclusively confined to the manfacturing and commercial towns and districts. In Great-Britain, it is well known that manufacturers do not sustain that character for intelligence, which is maintained by the same respectable class of citizens in this country. *There* they are devoted almost entirely to *things*. They are familiar with machines and engines and goods, but have little to do with moral principles and truths in these places. Here unitarianism has gained the most of her proselytes. They are confined to Liverpool, Leeds, Bristol, Birmingham, and Manchester; except a few places of worship in London, a city where every thing is to be found.

In all Scotland, "the extent of chapel accommodations belonging to the Unitarians, does not exceed 1500 sitters; and to fill up that accommodation there are not more than 300 persons, if indeed this number does not include a considerable surplus!" In Edinburgh, that "modern Athens," as it is significantly called, a chapel was opened a few years since; but the attendants are a mere handful; and even there these few consist chiefly of commercial gentlemen from the south, of unitarian principles. This city contains a population of 130,000. An enquiry was made whether there were many Unitarians in the city. An intelligent lawyer answered—"No: There may be a few who occasionally meet in a hall; but I believe they have no regular preaching."

In Glasgow, (150,000), by dint of effort the Unitarians, since 1812, have raised a congregation of from 50 to 100; but generally nearer the former than the latter, and sometimes below it!" At Port-Glasgow, the average attendance is about 12! At Paisley, between 70 and 80! At many of the chapels in England, the congregations are said to be almost, and at some entirely extinct. Of one it is said there are eight hearers; of another twelve; of another twenty; and others, though well endowed, having funds for the support of preachers, *are shut up!* From many facts of this kind, I infer that unitarianism, as a system of religious worship, cannot prevail to a *great* extent. It has not life enough to sustain itself. It may spread as a theory; but its speculations will not convert men into the worshippers of the *one* only living and true God. And the numbers it has collected in congregations in several towns in one of the eastern states, is owing, probably more than is generally supposed, to the moral atmosphere which surrounds it; to the power of example. In those places, even where the degeneracy is most palpably seen, there are many who worship God *in spirit*, and the power of their religion is felt by the Unitarians and Universalists.

2. *Unitarians have had recourse to the same arts and devices, to obtain places of worship and funds for their support in England, that have been adopted by their brethren in this country.* In England they have 206; Wales 14; in Scotland 3: Total 223. Of these 178, *four-fifths* of the whole, *were orthodox!* How did they become unitarian? Not because their congregations became so. "*In a majority*, the death blow was given to the congregation when the trustees first *obtruded* a SOCINIAN ministry; and in many cases, it can now scarcely be said, that there are congregations in their chapels."

There is another fact worthy of particular attention in the history of English Unitarians. *The most of their congregations were originally Presbyterians.* This fact will, perhaps, convince many, that no confession of faith, or form of government, can avail to arrest the progress of error, even in the church. Our defence is in God, not in our excellent standards. The spirit of vital piety, of holy living, of active benevolence in *doing* good, will have more power in preserving the church pure than all the judicatories and laws. The church has been taught a solemn lession, by the history of this error. May it never be forgotten; when the spirit of vital, active piety languishes, the standard of christian character is lowered, or rather a *false* standard is substituted, such as is not found in the bible; and men who have nothing more of religion than the profession become members of the church. Errors enter with them; and when apathy, lukewarmness and heresies, which usually go hand in hand, prevail within its sacred enclosure, no power but Him that laid down his life for his people, can save them from the judgments which the church has often suffered, as the fruit of her ingratitude and unfaithfulness in his service.

Extract from the Biblical Repository.

Gottingen University.—This celebrated institution is rather on the decline as to the number of students. The number in 1829–30, was less than 1300. This is attributed to the improvements in the Prussian universities. After a minute account of the institution, Prof. R. says:—

"The religious character and influence of the university of Gottingen, may be summed up in few words. Orthodoxy is acknowledged here, but not evangelical piety, with a very few exceptions. In 1827, one of the *privatim docentes*, who had been in England, attempted to institute private religious meetings or conferences, but was put down by the university, backed by the government. He was obliged to abandon his place, and is now a missionary in the Ionian islands. It is not, however, to be denied, that he proceeded incautiously, and thereby awakened an opposition, which, perhaps, would otherwise have slumbered. Still, the practical influence of the university is against evangelical piety, and goes thus far directly to favour the spread of rationalism."

Halle University.—Halle has claims of peculiar interest in the history of theology, from the circumstance that it was founded in part, at least, through the influence of the pious Spener, in 1694. The first occasion of its foundation was the secession of the jurist Thomasius, from Leipsic, with a great number of his pupils, to whom he delivered lectures at Halle. Spener's influence occasioned the appointment of Brethaupt, Anton, and that man of God, Francke, as the first theological professors. Halle therefore became the seat of all Francke's exertions, and of that school of piety and deep religious feeling, which forms an era in the history of the German churches. Nor was there any want of learning, strictly so called. Francke, with all his active duties, was a distinguished biblical scholar for his day; while the name of Thomasius ranks high in the history of German jurisprudence; and the two brothers I. H. and C. B. Michaelis, as also Celarius, were certainly not inferior men. The tone of piety, however, began to give way with Baumgarten; and at length the foundations of faith in a divine revelation were undermined by Semler. Nosselt and some others still regarded themselves as orthodox; and within these few years (1825) their contemporary, the venerable Knapp, has closed a long life of unobtrusive, but consistent piety. He stood however alone; while rationalism, through the exertions of Wegscheider, the countenance of Gesenius, and the indifference of Niemeyer, had obtained firm footing, and seduced the understandings of the great body of the students.

The translation of Professor Tholuck from Berlin to Halle, as the successor of Knapp, gave the first occasion for open hostilities. The theological faculty, or at least, the principal members of it, protested against his coming, as being notoriously of different views and feelings from themselves, and as having already pronounced sentence against them before a public assembly in London. He came nevertheless; and the amiableness of his manners, combined with his uncommon and unquestionable talents and learning, served in no long time to wear away the violent prejudices which had existed against him. The year, from the spring of 1828 to that of 1829, he spent in Rome; and then returned to his duties with increased vigour and influence. The difficulties which occurred in Halle the last winter, although neither occasioned nor promoted by himself, turned again for a time the popular current against him; but the excitement has, probably, ere this time subsided, and we may securely trust that God will here, as every where, overrule all apparent evil for good. In person, Professor Tholuck is slender and feeble; his conversation is uncommonly engaging and full of thought; and although not yet thirty-two years old, he possesses a greater personal influence and reputation than any other theologian of Germany. To an American Christian, who travels on this part of the continent, Tholuck is undoubtedly the most interesting person whose acquaintance he will make.

Gesenius is already so well known in this country, that a short notice of him may suffice here. He is also an instance of great precocity of learning; the first edition of his Hebrew lexicon having been published before the age of twenty-four, his larger Hebrew grammar at twenty-seven, and his Commentary on Isaiah, which placed him in the first rank of biblical critics, before thirty-two.—His manners have more of the gentleman and man of the world, than is usual with German professors; and a stranger who should meet him in society, would never suspect that he was a laborious and eminently distinguished philologist; much less the first Hebrew scholar of the age. He has now for several years been employed upon his *Thesaurus* of the Hebrew language, and has in the mean time published three editions of his manual Hebrew lexicon, the first of which was translated several years since by Mr. Gibbs. He is now occupied with an edition of the manual lexicon in Latin, which is to be completed in the coming spring; and is at the same time making preparations for the more rapid publication of the Thesaurus, the first part of which is already published. Thilo, the son-in-law of Knapp, is highly esteemed as a lecturer on ecclesiastical history and exegesis of the new-testament. Wegscheider is sufficiently known as the standard bearer of rationalism in its lowest forms.

The number of students has been increasing for several years. In 1829, there were 1330; among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty.

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Reaction.—Hon. R. M. Sherman said at a late meeting in Connecticut, that "for his part he could think of no reaction, but such as he witnessed a few years since to a society formed for the relief of widows and orphans. Twenty dollars were put into the hands of a suffering widow, and all the reaction was that of a tear of gratitude."

TEMPERANCE.

TEMPERANCE IN SCOTLAND.

Mr. Editor—The following extract of a letter, dated 5th of January last, will, I have no doubt, be gratifying to your numerous readers, as throwing some light on the progress of the temperance cause in Scotland. I would only remark, in introducing it to your notice, that Paisley is a manufacturing town, with a population of about 50,000, and that the Levern is a small stream in its neighbourhood, on which are situated several populous villages and numerous public works:—

"There seems to be a great moral reformation about to take place in this country by means of Temperance Societies. The societies are instituted in almost every town and village, and are making rapid progress. We have a Levern Temperance Society here, including Neilston, Barhead, and the public works instituted about a year ago, and containing about 400 members. We have frequently temperance meetings, and lectures on the subject. We had the Rev. A. Baird, from Paisley, a few nights ago, at a meeting in Barhead church, who delivered a very powerful and impressive lecture on the evils of intemperance, and the utility of temperance societies. He told us, that Paisley had been very backward in the cause for a long time; that about seven months ago, he and Rev. W. Smart, and four other individuals, had put down their names, in order to form a Temperance Society in Paisley; and there we stood, says he, a kind of laughing stock to the whole town for a long time, without any one seeming to join us. But now (says he) our society consists of above *thirteen hundred members!* We have flaming reports of their wonder-working power in the United States."—*Chr. Intelligencer.*

GREAT-BRITAIN.

A letter from Professor Edgar, to the corresponding secretary of the New-York City Temperance Society, dated Belfast, Nov. 4, says, "I have been for a second time, in England. In Manchester and Liverpool there have been large and interesting meetings. We have now eight societies in Belfast, and about eight thousand members in Ireland. In Scotland there are about twenty thousand. In England the cause is succeeding gloriously. Our cause here is beginning to look like your's. In Cookstown, for example, where there is a society of 450 members, six spirit dealers have renounced the trade." *Genius of Temperance.*

RUM AND SLAVERY.

By a just, overruling Providence, men are often punished in the very thing wherein they have transgressed. Such seems to us the case with the people of New-England, in regard to the traffic in rum and slaves.—Dr. Belknap, as quoted in the Boston Liberator, says, "The rum distilled here [Boston] was the main spring of the traffic. The slaves purchased in Africa were chiefly sold in the West-Indies, or in the southern colonies. At Rhode-Island, the rum distillery and the African trade were prosecuted to a greater extent than in Boston." And what has been the course of events in relation to this traffic? The slaves purchased by the rum distilled in New-England, are sent to the West-Indies. There they cultivate the cane; and rum is brought back by whole cargoes, to consume the property, the intellects, the morals, the piety, and the peace of New-England. Verily, if the poor stolen African harbours thoughts of revenge, he must be content with the punishment he is the instrument of inflicting on his oppressors. Pestilence, famine and war united, could not inflict so severe vengeance for his wrongs.—*Conn. Observer.*

TEMPERANCE AND RELIGION.

By facts gathered from a considerably extensive observation, I am persuaded that revivals of religion and temperance societies go hand in hand, and mutually aid each other. I have noticed that very few persons have manifested any deep interest, or exerted any useful instrumentality in revivals, who have been backward in the cause of temperance, and have been forward to express their fears, that this cause is preventing revivals. And I have seen temperance societies greatly enlarged by powerful revivals.—*N. Y. Evangelist.*

LITCHFIELD COUNTY, CT.

At the last monthly meeting of the Temperance Society of this county, a letter was read from the President, Hon. John Cotton Smith, in which, after expressing regret that his health did not allow him to attend the meeting, he observes:—

"The more I contemplate the blessed effects which have already resulted from this noble enterprise, the more I am convinced that it lies at the foundation of all reform, and that without it every attempt to improve the moral condition of society, is comparatively hopeless. Every reflecting man, one would think, must be of the same opinion, and must consequently feel the necessity of united and vigorous efforts to insure success. Permit me then to enquire, with tenderness indeed, but with deep solicitude, can members of our churches refuse to join in this "labour of love," and still profess to be the followers of the benevolent and self-denying Saviour! Can magistrates withhold from us, the weight of their example, and yet pretend to be, what God intended they should be, "a terror to evil-doers, and a praise to them that do well?" Can persons of either sex, who possess character & influence in society, deny us the benefit of that character and influence, in promoting the best interests of their fellow men, and yet call themselves patriots and philanthropists? Let each of these classes put the question solemnly to their own consciences, and I am persuaded the result would be no other than a large accession to our numbers, and a certain and speedy triumph of our cause."—*Jour. Hum.*

Associations.—Judge Daggett, before the Middlesex T. S. (Ct.) illustrated the necessity and advantages of associated effort for the promotion of temperance, by a reference to the influence of similar means, used with such wonderful effect, to put an end to the slave trade. "There must be combinations of the wise and good to bring existing evils to light and to establish what human happiness demands. The temperance reformation, said he, is not the subject of legislation. It must be the work of a free, enlightened and sovereign people."—*ib.*

In 1827, about thirty individuals in Cabot, Vt., signed a pledge of entire abstinence for a limited period. So much ridicule and opposition followed, that they abandoned their ground. In 1829, a second effort was made, and a society of 93 members formed. The results have been very happy. The consumption of ardent spirit has decreased three fourths.

Remark.—Temperance Societies strengthen each other. Had there been no societies in the vicinity, the friends of the cause in Cabot would not have rallied so soon and with such success.

In the Province of Ulster, Ireland, there are about 60 Temperance Societies, and 4,000 members.

The first annual report of the Ohio Temperance Society states the number of societies in that state, to be probably 200, and the number of members, 10,000.

The Trustees of the village of Palmyra, N. Y. have resolved not to license any grocer this year.

INTELLIGENCE.

SENECA MISSION.

The assistant missionary at this station writes to us, under date of the 12th inst. that the temporal and spiritual condition of the Indians there is gradually improving. The school now consists of forty-five children and youth, who are making good proficiency in their studies. As they are required to speak English most of the time, they make rapid progress in learning it. Many are able to read the scriptures "fluently and understandingly, and to interpret them to their parents at home." The adults of the christian party grow attentive to the means of grace. "It is animating (says the writer) to see them come from different parts of the reservation, to receive instruction; to see them assembling in what we call a beautiful little temple, erected by themselves, upon a spot which was occupied as their battle ground, before the light of a christian Sabbath had ever beamed upon them. Here they had breast-works thrown up for their defence, and arrows are still found by ploughing in the vicinity of the church."

"The opposition of the heathen party seems to be subsiding. In a late council, it was agreed to oppose the christian party no more; though not to forsake the old religion. Since the meeting of that council, one of the chiefs has come over to the christian party; and one who formerly apostatised is now quite attentive to religious instruction."

The christian party are every year, it seems, making visible progress in agriculture and civilisation. They are clearing up and enclosing their land, and erecting framed barns and dwelling houses. One of the latter, recently built, is two stories high, neatly finished, and painted within and without.

If the above is a fair specimen of the progress of civilisation among the Indian tribes—and it is certainly not the strongest that could be furnished—it is easy to see how utterly ruinous to the interests of the Indians would be the policy of sending them again into the wilderness, amid barren rocks and mountains, and hostile tribes. The case is a perfectly plain one; and nothing but cupidity, or blind party zeal, would seem to prevent any one from rightly apprehending it.

* * *

From the Protestant.

SANDWICH ISLANDS.

We have been favoured with permission to publish the subsequent interesting extract of a letter, dated 30th September, 1830, received from one of the brethren, attached to the mission in the Sandwich islands:—

Honolulu.—"God is still carrying on his work here; and many are seeking the way to Zion, we trust, with their faces thitherward. The word of God goes forth from the pulpit and the press, and it seems not to be published in vain. It proves itself to be the fire and the hammer, to break in pieces the rocky and flinty heart, and in bringing every high look and imagination into captivity unto the obedience of Christ. Hundreds, we believe, feel its purifying efficacy, and fall under its influence. Let it be accompanied by strong faith and fervent believing prayer, and the kingdom of Satan will soon fall, and the kingdom of Christ will be built up in all its peaceable fruits, and cover the face of the earth as the water does the sea.

"Among the things that grieve our hearts, are the exertions "of the *Man of Sin*," to gain a footing in these islands, and his endeavours to plant his pernicious weeds in this promising soil. They are steadily discountenanced by the government!" From this fact, we learn, that the rulers in the Sandwich islands understand and practise their duty better than any other of the nominally protestant authorities! "Yet we feel as if they will maintain their ground. O how fervently should prayer ascend to almighty God, that these enemies of the cross of Christ may not triumph over the exertions of the Lord's people here!"

* * *

From the Albany Telegraph.

TROY PRESBYTERY.

Narrative of the state of religion, within the bounds of the Presbytery of Troy, N. Y. for the year ending Feb. 22, 1831:—

The Presbytery of Troy consists of twenty ministers, of which twelve are settled pastors. It has under its care thirty churches. In presenting a succinct account of the state of religion within our limits, we feel that we have seldom had more occasion to speak of the goodness and mercy of God to our churches. As it pleases the great Head of the Church to build up his visible kingdom by special outpourings of the Holy Spirit, we are permitted to record many such gracious visitations.

In the three churches of the *city of Troy*, (the 3d church is in the village of Albia, in the 6th ward, two miles from the city), the work of God is great. A very considerable number of every rank, age and condition are hopefully the subjects of this good work.

In *Lansingburgh* and *Waterford*, there is at present an interesting revival of religion. In *Cambridge*, the Holy Spirit's influences are manifestly present, humbling and uniting the church, awakening and converting sinners. The Sabbath school cause is cherished in that congregation, and in that county. More than two thousand children are reported as connected with Sabbath schools in Washington county. Some interesting fruits of the recent revival in *Hebron* have been gathered during the present year. A good work, it is believed, has commenced in *Nassau* and *Brunswick*; several hopeful conversions in both places, and a considerable number of enquirers. In *Warren county*, the desolations of Zion have been visited by the reviving influences of God's Spirit. A member of this Presbytery visited several churches in that region as a missionary, and his labours have been blessed. He spent thirteen weeks in that field, where the whiteness of the harvest begins to be visible. Another member of this body has spent seven Sabbaths in that county with great success. In *Caldwell* and *Chester*, there are revivals of religion; in the latter place some whole large households have been converted. In the former place there have been a number of hopeful conversions in the Sabbath school, which was sustained for a long time by a single female, and which has proved a signal blessing to that village. The distribution of tracts has been blest of God in that county.

Thirty have been added to the church in *Schaghticoke*, the present year, as the fruits of a good work under the labours of a missionary of the American Home Missionary Society.

There are at present some favourable indications in one section of the congregation of Sandy-Hill, and also at Glen's Falls.

One of the means which God has blessed *in reviving his work* in some of the churches, has been a *continued meeting* for several days in succession. By bringing the subject of religion before the minds of men, and keeping it before the mind, great good has been done. Convictions and conversions have uniformly followed these meetings.

Sabbath schools, a most blessed institution, are flourishing, and many teachers and scholars in the places where God is reviving his work have been hopefully converted. In the 1st and 2d churches in Troy, and in Lansingburgh, large female *bible classes* have almost all turned to the Lord.

The *benevolent institutions* of the age are well sustained in most of our churches. The bible cause especially has been greatly prospered. The pledges given to aid the Parent Society in the several counties have been redeemed.*

The cause of *temperance* is gaining ground. County societies, with auxiliaries in every town, are formed. The effect of revivals of religion has been to strengthen the hands of the friends of this good cause, which is vitally connected with every interest of morals and religion. While on the other hand, the temperance movement, like John the Baptist, is preparing the way of the Lord; a herald might follow in its wake, crying, *The kingdom of heaven is at hand.* Some interesting facts recently, have shown the direct bearing of this cause upon the prosperity of the church, and the conversion of sinners.

Four newly organised churches have been added to our number during the past year. There are some broken congregations, that still lie vacant and desolate. We have reason to pray the great Lord of the harvest, to raise up and send forth labourers into his harvest. God has shown himself to be in a peculiar manner a hearer of prayer. Every hand lifted for Zion has been blessed. Nothing *now* seems to be wanting, but importunate, persevering prayer, and corresponding effort on the part of the people of God.

* In Washington county, $5000 in two years. In Renselaer county, $3000 in two years.

* * *

English Baptist Mission.—By the London Baptist Magazine for December, just received, we observe an instance of persevering industry, and of disinterestedness, on the part of the missionaries at Calcutta, which is highly honourable to them. It appears that some time since, brother W. H. Pearce, who superintends the printing-office, was offered, through the kind influence of Mr. Harrington, the printing of the "Regulations of Government," 8 vols. 4to. if he would consent to be the editor, (in furnishing notes, &c. where necessary), as well as printer. This was performed so entirely to the satisfaction of government, that other work was also furnished; the whole of which, after deducting all expenses of printing, leaves a clear gain of 10,000 rupees, about $5000. Brother Pearce placed this sum at the disposal of the missionary brethren in Calcutta: W. Yates, J. Penney, W. H. Pearce, J. Thomas, G. Pearce. Lest the disposal of this amount should be the occasion of dispute, and hinder their usefulness, they at once transferred it to the Baptist Missionary Society in England. The whole amount referred to, was not from the ordinary source of income in the printing office, but arose from extra work.—*Ch. Watchman.*

Moravians.—This pious and laborious denomination have founded a Society "for propagating the gospel in Ireland," by employing readers of the bible, distributing religious tracts, and preaching the gospel by itinerants.—*ib.*

The Baptist Irish Society are, by their readers and preachers, doing a great and good work in Ireland, especially in the county of Limerick, where the bible was not known till visited a few years since by a Mr. Thomas, an able missionary of this Society. Protestants and Roman Catholics in Ireland are gaining light, and numbers are becoming converts to Christ and the gospel. One of the missionaries, John Nash, has several young men under instruction, learning the bible in Irish.—*ib.*

The Baptist Home Missionary Society, in England, is endeavouring to enlarge its means for spreading the gospel in the villages. In a number of these, a pleasing attention to the gospel is awakened.—*ib.*

Results of a Year's Preaching.—Extract of a letter from Rev. E. Mason, dated LeRoy, N. Y. to the editor of the Home Missionary:—

"When I commenced this year, the church were few in number; there have been since added by profession, ninety-five; which, with five others added a little before, makes one hundred, the fruits of the revival. Nine have been added by letter. The church now consists of one hundred and forty-six members. There have been thirty four baptisms of adults in the course of the year, and seventy-five of infants. Our Sabbath school last summer, was about one hundred and fifty in number; this winter seventy or eighty. We continue our religious meetings, Sabbath, Tuesday, Friday and Saturday evenings. We have a meeting on Thursday evening expressly for the benefit of our young people. In connection with the members of the church, I have frequently visited this people from house to house, which has been the means of great good. For five or six weeks past, there has been an increasing seriousness among the Sabbath school children, eight or ten of whom have entertained hope in Christ. Three adults have lately expressed an opinion, that they are renewed in heart. The church appear to be somewhat awake to duty, and we have reason to hope, that God will once more appear in his glory, to build up Zion."

Rapid Progress.—The 2d report of the Executive Committee of the Watertown Benevolent Association, just published, contains the following interesting statements, which may serve to stimulate and encourage other feeble churches in the effort to become strong and prosperous:—

"Rev. J. Burchard was appointed to preach in Belville a year. A church was organised by him in December, 1829, consisting of five males and six females. The congregation was small and poor, but resolved to make every necessary sacrifice to maintain the preached gospel, and to procure a house for public worship.

"For four months the church covenanted to set apart one day in each week for public fasting and prayer, when our temporal as well as spiritual interests were commended to the throne of grace with much earnestness and apparent faith. Our prayers were heard. In three months and about seventeen days from the time the timber was standing in the forest, we dedicated our house to God. It is neat and commodious.

"In the early part of the summer, their spiritual horizon began to brighten, and in a short time a goodly number gave evidence of a saving change. In one settlement, in a few days, fifty persons, composing more than half of the population that were in the habit of attending public worship, gave evidence of having passed from death to life. In less than one year there were received into this church seventy persons. Rising of one hundred and thirty souls have been gathered into the kingdom of Christ. The means used were, preaching the gospel, faithful parochial visitations, and public fasts; the latter of which have been most singularly blessed of God. Our bible class and Sabbath school are flourishing. The monthly distribution of tracts is in successful operation."

It will be recollected, that last fall there was an alarm at the third church, occasioned by the fainting of some person in the body of the house, and that a young lady, a Miss Laura Greig, of Palmyra, leaped from a window and was seriously injured. It having been reported that she had since died in consequence of the injury then received, it is thought proper to contradict the report, and to say that she has recovered after a long and painful confinement; and we further learn that she is one among the number of those in that place who are rejoicing in hope.—*Rochester Obs.*

REVIVALS.

New-York City.—The Evangelist and Observer, of the 12th inst. both speak of the revival in that city as going forward with unabating interest. Most of the presbyterian and Dutch reformed congregations and churches, as well as many of other denominations, are participating in the work. On Sabbath the 6th inst. thirty-one were received by profession, to the central presbyterian church. The morning prayer-meetings increase in interest. Last Wednesday the presbyterian churches united in a fast. There was preaching in the Murray-street church every evening in the week, by different clergymen in the city.

"In one respect the state of things is peculiarly interesting; the fact that mercantile pursuits are at this season of the year drawing thousands of strangers to the city from all parts of the country. It is estimated that not less than 30,000 individuals will in the course of a few weeks be drawn to this metropolis. How important that they should receive such impressions, during their residence here, as will, by the blessing of God, extend the revival throughout the land!"

The papers of Saturday last, speak of the increasing progress of the work. Quite a number of the ministers hold inquiry meetings, where "from fifty to one hundred" generally attend. "Pleasing additions" have been made to several of the churches, by profession.

City of Charleston, S. C.—We mentioned last week, on the authority of the Charleston Observer, that a revival had commenced in that city at a recent three days' meeting, which appeared to be going forward with power. The last Observer remarks on the subject as follows:—

"Last week we doubtless communicated the impression, that there existed a favourable change in the religious aspect of our churches in the city. There remains still a foundation for the hope implied in the remarks which we then made; and we would gladly believe that these are but the beginnings of far better days. It is surely a subject of rejoicing, to every soul that has tasted the love of Christ, to have the evidence that his Spirit is employed in giving efficacy to the word of his grace, and in making it the wisdom of God, and the power of God unto salvation. Such evidence, we think, is apparent in some of our churches. Many Christians appear deeply humbled before God, and evince an unusual solicitude for the conversion of sinners. The number of anxious inquirers has increased within the week past, and some souls have been hopefully brought to the knowledge of the truth; and where there is no very deep anxiety, there is, notwithstanding, a tenderness of conscience, a readiness to converse on the concerns of eternity, and a disposition to attend meetings for religious worship, such as we have never witnessed, except in times of revival.—Yet there are some things which tend to counterbalance these favourable indications. Many professors of religion do not seem to be moved at all by these special operations of the Spirit. Their apathy and wordliness tend to check inquiry, and lead the anxious sinner to abandon all solicitude respecting his own salvation. Nor does there appear, except in a few instances, to be all that deep searching of heart, that wrestling in prayer, and that ardent love for souls, among those who are spiritually minded, which are sure to prevail wherever there is a powerful work of grace. Christians, at such a time as this, should take care how they feel, what they say, and how they act. Sun-rise prayer meetings are still continued, and other services, ordinary and extraordinary, are well attended. Last Tuesday was spent as a day of fasting, humiliation, and prayer. It was a solemn and interesting day. The services were closed with a sermon addressed to young men, by the Rev. Mr. Beman. The congregation was very large, solemn and attentive."

Manlius, Onondaga Co.—A correspondent writes to us from this place, under date of the 11th inst. as follows:—"It will no doubt gladden your heart to hear, that in our three days' meeting held this week, a goodly number of stout-hearted sinners have been made to bow at the foot of the cross, and in the judgment of charity, been born of the Spirit." Another letter, subsequently received, mentions that the meeting was protracted several days longer; and the numbers hoping, augmented to —— we dare not at the present time tell how many; but a powerful revival is now in progress.

Syracuse, Onondaga Co.—The work of grace which commenced at this place a short time since, increases, and extends to neighbouring towns. It is a time of great interest in that vicinity.

Hartford and New-Haven, Conn.—The Boston Recorder says, that a revival is now in progress at the city of Hartford, and that the work is deep and solemn. The New-Haven Intelligencer says, that the revival in college is extending to the churches in the city. It also increases in the college; where between fifty and sixty are hoping, many of them members of the senior class.

Berkshire, Co. Mass.—Powerful revivals are now in progress at Lee, and at Great-Barrington. Other places in the vicinity are beginning to be favoured.

Utica—is still a place made solemn by the special presence of God. Conversions are frequent; and have been so since the close of autumn. Brethren, pray for us.

Colleges.—To the seven colleges formerly mentioned as enjoying more or less of the special influences of the Holy Spirit, may now be added two more, viz: Princeton, N. J. and Kenyon, Ohio. In the former, the work, as appears from the Evangelist, has just commenced; in the latter, it has been some time in progress, and the subjects are numerous.

Bridgewater, *March* 9, 1831.

To the Editor of the Western Recorder.

Dear Sir—I beg leave to present the following for insertion in your paper, if you should think it worthy of a place there. I have been awakened to a sense of duty, in relation to this communication, by an editorial remark, heading an account of a revival in the Bennington seminary, which I saw in your number of February 1st:—

Last fall, when I left Oneida Institute, I engaged here as teacher of a select school. I can truly say, that I felt in some degree the responsibleness of my station; and although I think I duly appreciated the literary improvement of my pupils, yet I could but feel the superior importance of attending first to the one thing needful. About six weeks past, before any thing of very deep interest occurred, on Tuesday morning the 11th of January, the Lord displayed himself in a manner truly wonderful. For a few days some of the Christians in the neighbourhood had been gathering faith, and praying for the school. On that morning, as I entered my school-room, it seemed as though the solemnities of eternity were present. I never before had such an overwhelming sense of the presence of God as then. Not a scholar seemed disposed to touch a book. Although I had never exhorted them in the morning, this seemed to be the time God had appointed for an exhortation; and I attempted to give it; and the sequel proved that God had directed in regard to the course. The school seemed to be like a harp, high-strained and in tune. Every sentence seemed to strike a chord that vibrated through the soul, and dropped a sound into the ear of conscience, that made it tingle with a sense of guilt.

I was soon convinced of my duty to convert the school into a prayer-meeting, and sent out for two or three of the brethren, whose hearts were warm, to come in and pray. But before they came in, there was manifested the most signal display of divine power I ever saw. The blessed Spirit came down like a mighty rushing wind, and filled the place where we were. A sudden shock seemed to be felt simultaneously by the whole school; and I should think it was not more than three seconds before nearly the whole school were in tears; and with the exception of a few, they were weeping loud. After some time spent in prayer, all who wished to be prayed for were requested to come forward and kneel. Seventeen came forward.—Two were that day hopefully converted, and the Friday evening following six or seven.

Three days that week the school stopped on account of the pressure of feeling. Christians in the neighbourhood seemed to harness themselves for the work; and although we were not favoured with the labours of a minister, the work increased with power, laying aged sinners, heads of families, at the feet of Jesus. As Christians in other parts of the society awoke, and called on the name of their God, the work continued to spread, and is at this time going on with interest. Twenty in my school give good evidence of a change of heart; and others in different parts of the society, will increase the number to about sixty; perhaps some more.

We have now to bless God, that he has sent a servant to watch over his flock, and administer to them the ordinances of his house. Rev. Mr. Kellogg is labouring with us; and it is hoped Christians will continue to look beyond the instrument to the great moving cause of the revival, and hang there their faith and hope.

Your's, with respect,

LEMUEL CLARK.

Westminster, Mass.—Extract of a letter to the editor of the Christian Watchman, dated Westminster, Feb. 26, 1831:—

"During the revival in Westminster, a school in the southern part of the town shared largely in its blessings. It was favoured with a pious instructor, who appeared, with several others who had obtained hope, deeply concerned for his scholars. Several that were anxious became more deeply so; others became concerned about their souls. Convictions and conversions began to multiply daily. An affecting scene presented itself. Some were rejoicing in hope, others mourning their condition; some singing, others weeping. The intermissions, instead of being spent in play, were spent in singing, exhortations and prayer. Thirteen in one week were, we trust, born again, and twenty in all have expressed hope. The ages of the subjects are from eleven to twenty-one."

The Cherokees.—It appears by a letter from Rev. Mr. Jones, "to the Corresponding Secretary," dated Valleytown, Dec. 26th, that a revival is in progress at this station; and that within the year past thirty-eight persons, all but one of them Cherokees, have united with the Baptists at that station, on profession of their faith in Christ. Eleven of these had been recently received.

The Tuscaroras.—Mr. Elliot, of the Tuscacora mission, thus writes to the editor of the Rochester Observer:—

"For the encouragement of those who are interested in the cause of missions, and to stimulate them in prayer, we would say, God is at work among the Tuscaroras by the resistless energies of the Holy Ghost. Several, we trust, have already given their hearts to God. Oh! Christians, pray for us."

The following postscript is furnished, under date of March 11th, by an individual with whom we are intimately acquainted, and on whose statements we can place reliance:—

"My singing schools have been greatly blessed with the outpouring of the Spirit of God. In one society nearly all of the choir have been brought, as we trust, into the kingdom of the blessed Redeemer. In another, the same blessing has been bestowed. I feel that my labours have not been wholly in vain; but would ascribe all the glory to God."

We are thankful that such instances as are here mentioned, are no longer rare. Quite a number of them have been recorded within this year or two. The late revival in the Park street church, Boston, began in a singing school. So did the present one in Utica. The effort to carry religious influence into schools of this description, ought every where to be encouraged. Nothing could be more appropriate.

WESTERN RECORDER.

UTICA: MARCH 22, 1831.

Restitution.—One of the first things that Zaccheus, after his conversion, engaged to do, was to make restitution for the wrongs he had previously committed. "If I have taken *any thing*, from *any man*, by false accusation," said he, "*I restore him fourfold.*" Among the thousands in these western districts of the state, who have recently been converted to God, there are some who follow Zaccheus' example, at least so far as to restore what does not of right belong to them. Are there not many others who have the work of Zaccheus to do? Or do those who have formerly ground the face of the poor, still remain for the most part unconverted? The world is ever prone to overlook and undervalue the christian graces; but the work of restitution is something that every one will readily understand and appreciate. Christian reader, reflect. Look at the bible. The example of Zaccheus is not a solitary one.

Morning Concert of Prayer.—Six o'clock prayer-meetings are now extensively held in this state, from New-York city to the village of Buffalo. The church bells give notice of the hour; and in many places the meetings are thronged. What a delightful season is this for such a concert! How pleasant, just as the natural sun is dawning upon the earth, to feel the Sun of Righteousness beaming upon us, in the place of social prayer. Many, however, *unnecessarily* deprive themselves of this privilege; and possibly it may be said to them in more senses than one—"Awake, thou sleeper; arise, and call upon thy God."

Sowing of Tares.—A distributor of bibles in Ohio, who has laboured three years in that employment, and become by this means intimately acquainted with the state of society around him, remarks as follows in a letter to the corresponding secretary of the Home Missionary Society:—

"Many families are found, in which one or both of the parents as well as children, from ten to fifteen years of age, cannot read. Many of these families know as little of the wants of *this world lying in wickedness*, as the inhabitants of Borneo, and as little of the efforts of christian benevolence. Yet all of this people have heard of the foolish stories of missionary extravagance They have also heard of the "*church and state fund*," accumulated by missionary and bible societies, *already sufficient to pay the national debt!* &c. &c. Many of these ignorant people are alarmed on these subjects, and here is the cause. In most of the houses where there is no bible, its place is supplied by an infidel or a universalist newspaper. They are constantly receiving reports of all the movements of christian enterprise through these foul channels; and the children of this world are wiser in their generation than the children of light.

"I was told a few days since, that at the post office in a small village, something more than a dozen copies of these vehicles of defamation were taken and read by perhaps a hundred families, shedding the mildew of infidelity in the nursery and the school. Many good people, even, being in a degree shut out from better sources of intelligence, have been "*carried away with their dissimulation.*"

How ought such a statement as this to awaken new efforts in behalf of the wastes of Zion. The enemy, it seems, is beforehand in sowing his tares, and the poisonous vegetation is becoming thrifty and abundant? Shall the good seed of the sower still be withheld from such fields as these?

St. Luke's Church, Rochester.—A correspondent of the Rochester Observer says, in relation to a recent statement of ours, that this was not the church that accommodated for a time Mr. Penny's congregation; that it has never been considered as a "low church;" that the late additions by profession were one hundred, instead of eighty; and that about thirty more are expected to come forward next communion.

Temperance Address.-Last Sabbath evening, Mr. Weld commenced an interesting address on temperance, before a large congregation, in the first presbyterian church of this village; and he will resume the subject and bring it to a close this evening, commencing at half past 6 o'clock. The villagers, no doubt, will throng the house.

Three Days' Meetings.--A meeting of this kind commences at Rome, on Thursday the 31st inst. at 10 o'clock, A. M.

The meeting at Adams, Jefferson county, commences to-day. The one at Paris-Hill begins to-morrow. Similar meetings will be held at Buffalo, on the 31st inst. at Pleasant-Valley, Dutchess county, on the first of April; and at Poughkeepsie, April 5th. A similar meeting was to commence in New-Haven, Conn. on Wednesday last.

Spirit of the Coming Age.--The first number of a new paper, bearing this title, has just been issued at Philadelphia, edited by our old correspondent, "C. S. A." The subjects to be embraced are very numerous. That of the low state of religion and comparative inefficiency of the christian ministry, is among the number. The paper is a small octavo, to be issued weekly, at $1 advance. The prospectus bespeaks a thinking mind.

Notice.—Our subscribers, who have not paid for the Recorder the present year, (except those who reside in the northern counties, where our travelling agent now is), will receive their bills with the present or the next number. Those who have already paid our local agents, will of course pay no attention to them. We send the bills, for the purpose of apprising our subscribers that the time for the payment of $2 in advance, is about expiring.

Our agents, generally, are requested to make returns as soon after the 1st of April, as convenient.

Governor Boki, of the Sandwich islands, as would appear by the Missionary Herald, has probably perished, in an ill-advised expedition to the Hebrides, for sandal wood.

Gournal says, that "knowledge is the candle, without which faith cannot see to do her work." Christians of the present day ought to possess much information, if they would "see to do" all the work that is required of them.

The articles, which it is expected will appear under this head, in this paper, for several weeks to come, will be communicated by one of the gentlemen at the missionary rooms in Boston. They are occasioned by an exigency in the affairs of the Board, which will be explained in the series:—

For the Western Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. I.

The Prudential Committee of the Board of Foreign Missions have not been unmindful of the duties incumbent on them, in the present state of the treasury of the Board. They have made known the fact extensively, that the receipts of the last year fell 20,000 dollars below what they were the year before; and that with diminished resources, it would not be possible to make advances in the work of filling the earth with the knowledge of the Lord. In their official publications, the claims of the missionaries who have gone forth from among us, and of the hundreds in the churches among the heathen, gathered by those missionaries, and of the thousands in their schools, and of the multitudes whose attention they have begun to awaken to the gospel of Jesus, have been repeatedly urged upon the sympathies of the community. Also, during the last summer, formal commissions and requests were sent to more than thirty clergymen, in different parts of the country, to visit the missionary associations in their respective neighbourhoods.[*]

The receipts since the first of September, when the financial year of the Board commences, have been nearly as great as they were in the same time last year. If they continue for the next six months, as they have been for the six months past, the receipts of the present year will fall but little short of what they were the last year; but then, *they will fall short!* and the receipts of that year were 20,000 dollars below those of the year previous, and below the actual expenditures, by which means a debt to that amount was unavoidably incurred. Shall the receipts go on *decreasing* from year to year? Every Christian, who reflects on the last charge of Christ to his church, will answer, No; there is a mighty work to be done, and we must advance *constantly* as well as *rapidly*, or it NEVER will be completed. The writer of this article feels that the receipts of the present year, although the year has more than half elapsed, must in some way be made greater than they *ever* have been. That there is an urgent necessity for this, will be shown in a future number.

At present, attention is invited to the purport of several resolutions, which have lately been adopted by the committee.

1. The committee deem it exceedingly desirable to send, within eighteen months from this time, about twenty missionaries into the different missionary fields already occupied, to some extent, by the Board; viz. three or four to the East-Indies and other parts of Southern Asia; at least six to the countries which are supplied from the Mediterranean mission; as many as six or seven to the Pacific ocean; and at least three to the Indian tribes of this country.

2. While the committee feel the great importance of enlarging their operations to the extent above mentioned, they cannot with propriety adopt measures, which would be likely to increase the present debt of the Board, but are bound to aim at its speedy extinguishment.

3. They confidently believe, however, that the interest felt in this cause by the christian community, is such as to warrant the expectation, that sufficient pecuniary means may be obtained to carry forward the missions, which have been commenced and prosecuted by the Board, in reliance on the promises of God, and in accordance with the known wishes of the churches.

The number of missionaries mentioned in the first resolution, is the *least* which the committee supposed ought to be sent to the several missions in the time specified.

The second resolution virtually declares, that none, or very few, can be sent, as the receipts now are.

The third declares the confidence of the committee, which I cannot doubt is well-founded, that the means *may be* procured for sending out twenty missionaries, or even a greater number, within eighteen months.

I shall inquire in a future number, whether the missionaries can be obtained. But the churches should not wait to ascertain that, before furnishing the pecuniary means. How do they know but the uncertainty whether funds can be procured, is repressing, and in fact destroying, the missionary ardor of many a young man, who would otherwise come forward with alacrity to the service? He, who is whitening the field in many places to the harvest, will hear the prayers of such as desire liberal things for gathering it in, and provide the labourers.

Reader, will you not bestow a moment's thought upon this case, when you next enter your closet? What is the most solemn duty now resting upon the church of Christ, and upon yourself, if a member of that church? How can you bear this retrograde movement in an enterprise, the design of which is to proclaim the love of your Redeemer to a world, exposed to endless ruin, because it knows him not? Fifty missionary stations have been planted by the Board, acting as almoners of the churches, and at each of these stations are some of your brethren and sisters, who have gone out to the heathen with sacred pledges of support and co-operation in their hands.

The Board, the Prudential Committee, are merely agents. The missions belong to the churches, and under God, are dependent on the churches for all their efficency. The Macedonian cry is heard from almost every one of the stations; and among the entreaties which strike our ears from every quarter, do we not distinguish, and can we resist, the voice of our brethren among the heathen?

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[*] It should, however, be stated, that only four or five accepted the appointment.

* * *

For the Western Recorder.

A VERSE EVERY DAY.

MR. EDITOR—You will oblige the friends of Sunday schools, by publishing the following article from the New-York Evangelist, which introduces a system of Sunday school instruction that you have noticed before, and which has been formed in this and the neighbouring counties with great success:—

"*A Verse every Day.*—A plan of studying the scriptures has recently been introduced into this city from the western part of the state, where we learn it has been in successful operation for a considerable time. It proposes a union of all who respect the bible, in an agreement to learn a verse of scripture every day, and all learn the same verse. This perfect concert in regard to the verse for each day, is secured by taking the verses in their regular order. That is taking "daily food," precisely as the Holy Spirit deals it out. Then, if any person begins with the same verse which the others are learning, he has no difficulty in keeping the lesson. Our brethren at the west have advanced in the new testament as far as the eleventh chapter of John. In learning the account of the raising of Lazarus, we could not but wish that such a beautiful exhibition of Christ had been committed, "a verse a day," by every individual in this city. The verse for the day is to be learned by every member of the family who is willing, and repeated by all in the morning at breakfast, and meditated and prayed over during the day. Such an arrangement might be easily spread over the world, and all who adopt it would then be thinking of the same things the same day."

The verse for to-day, (Tuesday, March 22). is the 8th verse, 12th chapter of John:—"For the poor always ye have with you; but me ye have not always." G. S. W.

* * *

WHITESBOROUGH, *Feb.* 23, 1831.

MR. HASTINGS—The Society of Inquiry of Oneida Institute have appointed us a committee, to say in their name, we thank you for your kindness in gratuitously furnishing our reading room with your valuable paper, and respectfully request a continuance of the same favour.

The following papers are gratuitously furnished by their respective editors:—

Genius of Temperance, Vermont Chronicle, Cayuga Republican, Utica Sentinel & Gazette, Christian Advocate & Journal, Sunday School Journal, New-York Baptist Register, Rochester Observer, Western Recorder, Boston Recorder, Education Reporter, Canadian Watchman, The Philadelphian, New-York Evangelist, Home Missionary, Christian Mirror, Connecticut Observer, Journal of Health, Missionary Herald, Tract Magazine, African Repository.

Presuming from the interest you have manifested in our welfare, that any information respecting the plan, progress and prospects of the Institute, will not be unacceptable, we send you the last report of the Trustees.

C. ANDREWS,
B. W. HIGBEE,
A. A. STONE,
} *Corresp'g Committee.*

The report of the Trustees had been previously received, and has been already noticed in the Recorder.

* * *

For the Western Recorder.

SOME ARTICLES OF REFORMATION NEEDED.

1. Attend the prayer-meetings and the meetings on the Sabbath punctually.
2. Do not put on your hats the moment the blessing is pronounced, but wait until you reach the porch.
3. Wait in perfect stillness and solemn respect, while the blessing is pronounced.
4. Move out of the house with solemnity and stillness. Let there be no trifling conversation or levity of appearance.
5. When Christians come into meeting, instead of whispering, and looking about, let them spend the time in secret prayer.

Your's, &c.
A FRIEND OF ORDER AND DECENCY.

* * *

For the Western Recorder.

MR. EDITOR--What is the reason that a certain people in this village, who call themselves a christian congregation, did not unite with their fellow citizens on Sabbath evening, in the temperance meeting? Is it because they apprehended that the progress of this cause might operate unfavourably to the growth of their society? Z.

POLITICAL.

STATE LEGISLATURE.

Monday, March 14.—In the Senate, communications were received from the State bank, and the Mechanics' & Farmers' bank of Albany, recommending the passage of the bill to loan the bank fund, as a measure of great importance to the banks contributing to that fund.

A bill was passed, to repeal the act appointing commissioners to lay out a road from Sherburne, in Chenango, to Waterville and Utica, in Oneida.

The bill from the Assembly, to incorporate the Montgomery county bank, was read the third time and passed, ayes 25, nays 1.

In the Assembly, the committee of the whole again took up the bill to abolish imprisonment for debt.

After some further debate, the question was taken on Mr. Potter's amendment, that the act should not apply to debts contracted before its passage; and it was rejected.

Tuesday, March 15.—In the Senate, no business of importance was transacted.

In the Assembly, a bill was reported by Mr. Trowbridge, to amend the general regulations concerning the practice of physic. [This bill provides that the time of study shall in all cases be four years, including the time attending lectures; to increase the penalty of illegal practitioners to fifty dollars, and suspend the privileges of botanic physicians.]

The committee of the whole resumed the consideration of the bill to abolish imprisonment for debt.

After some discussion, the words "4th of July," as the time for the law to go into effect, were struck out; it was determined not to fill the blank at present; and the bill was referred to a select committee of nine, to arrange its details.

Wednesday, March 16.—In the Senate, the committee of the whole rose and reported on the bill relative to the election of justices of the peace. The section which authorises the election of justices at special town meetings, was stricken out of the bill.

In the Assembly, all the business transacted was local and unimportant.

Thursday, March 17.--In the Senate, the bill authorising the comptroller to invest the bank fund in bonds and mortgages, and to increase the salary of the bank commissioners from $1500 to $2000, passed the committee of the whole.

In the Assembly, Mr. Gansevoort, from the bank committee, reported resolutions against granting the petitions for banks at Hamilton, Madison county, at Salina, and at Medina.—Adopted.

Friday, March 18.--In the Senate, the bill to amend the revised statutes relating to common schools, was read the 3d time and passed.

The committee of the whole had under consideration, and rose and reported, on the bill making a further appropriation of $25,000, for draining the Cayuga marshes.

In the Assembly, the Speaker obtained leave of absence for three days, from Monday, and Mr. Gansevoort was chosen Speaker *pro tem.*

The business transacted was unimportant.

FOREIGN.

French papers to the 2d of February, have been received by an arrival at New-York, from Havre.

Poland.—The Hamburgh Correspondent, states, under date of Berlin, Jan. 23d, that the Dictator Calopicki left the dictatorship, because he insisted on negotiating with the Emperor for a reconciliation, while some of the Diet opposed it. The Augsburg Gazette contains a letter from the Polish frontiers, of Jan. 18th, which asserts that a reconciliation with Russia is now impossible. "The Emperor neither can nor will extend the amnesty to the ringleaders themselves." Prince Czartornisky's estates in the old Polish provinces have been confiscated; and 300 Wilna students have been transported into the interior. These steps, it is thought, indicate severe measures in contemplation. The country is said to be full of armed peasants, who treat as spies all persons passing the frontiers. Under date of Warsaw, Jan. 20th, it is mentioned that the Russian government have seized the funds of the bank of Warsaw, which were at Odessa, and arrested an agent sent thither to withdraw them.

A monk from the palatinate of Plosk, had arrived at Warsaw, and appeared armed with a lance, sabre, pistols, and cross, and was enthusiastically received. His example has been followed by twelve monks of St. Bernard. In the palatine of Cracow, the peasantry, armed with scythes, are commanded by monks.

Seventeen new regiments of the national guards are forming, and the thirteen regiments of the line have been doubled. The patriotic enthusiasm of the Poles is said, by some letters, to continue extreme; and by others, it is said to have been greatly exaggerated in the accounts published. It is stated that sixty young women have petitioned the government to form them into a military corps.

Belgium.—The final protocol of the ministers of Austria, France, Great-Britain, Prussia, and Russia, at the court of London, in relation to the affairs of Holland and Belgium, was communicated to the Belgic Congress on the 29th of January. In it the plenipotentiaries fix the following boundaries:—1st. The limits of Holland shall include all the territories, fortresses, towns and places, which belonged to the ci-devant republic of the United Provinces of the Low Counties, in the year 1790. 2d. Belgium shall be formed of all the rest of the territories, which were under the denomination of the kingdom of the Netherlands in the treaty of 1815, except the grand Duchy of Luxembourg, which forms, and shall continue to form, a part of the Germanic confederation.

The reading of this document produced extreme agitation. A warm discussion ensued; in which the Prince of Orange, the Duke de Nemours, and the Duke de Leuchtenberg, each found supporters for the throne.

The Belgic Congress had not elected a chief. In the sitting of the 29th January, M. Lehen reported a project upon the mode of election, which requires that an absolute majority of all the votes is necessary to a choice; and in the event of neither of the candidates having a majority, those two who shall have received the greatest number, will then be the only persons eligible to a second election. The Congress will then proceed to the choice of one of these two. The successful candidate will be declared "King of the Belgians," and will then proceed to take the prescribed oath to support the constitution and the laws of the people, and to maintain the independence of Belgium and the integrity of its territories.

M. Bressen had gone to Paris, to ascertain precisely what the decision of the court of France would be upon the election either of the Duke de Nemours, or of Leuchtenberg. The reply of ministers was peremptory, that the election of the latter candidate would be considered declaratory of hostilities between the two countries. But if the election of the son of the King Louis Philip was the only means to hinder that of the Duke de Leuchtenberg, they should be left to act as they please. This is not telling the Belgians that they *shall* elect the Duke de Nemours; but it is equivalent to it; for it is saying that they *shall not* elect any other.

The English, as if forseeing the result, have sent instructions to Lord Ponsonby, to quit Brussels upon its occurrence.

France.—A committee in Paris, to obtain subscriptions in aid of the gallant Poles, have published an address. Gen. LaFayette is president.

A letter from a gentleman in Paris, to a friend in Philadelphia, dated the 1st of February, says, "The great news of to-day is, that the Duke of Nemours, second son of the King of France, has been chosen King of Belgium; and this, it is believed, will cause a war. It is not yet known what England will do; but it is certain that she is arming ships of war. In France the troops are all marching. All those of Paris and its neighbourhood are to set off in two days; so that we shall have none left but the national guard."

From Mexico.-Gen. Guerrero, a distinguished chief, and formerly president of the Mexican republic, was shot at Oajaca, on the 14th February, pursuant to the sentence of a court-martial. He was accused of some senister design against the republic. He died calmly, and his friends avowed a determination to revenge his death.

DOMESTIC.

New-York and New Jersey.—The state of New-Jersey commenced in 1829, a suit in equity in the United States court, against the people of the state of New-York, for the purpose of determining the protracted controversy between these states respecting their boundary, and subpœnas were accordingly served upon the Governor and the Attorney-General of this state. The Executive, deeming that the United States court has no jurisdiction in the matter, has communicated to the Legislature his views upon the subject, together with the detailed opinion of the Attorney-General. The principal objection taken by this officer is, that a law of Congress is necessary, to enable the court to carry into execution the provision of the national constitution, which gives it exclusive jurisdiction in all controversies between the several states. The Governor informs the Legislature, that unless they shall otherwise direct, he shall "instruct the Attorney-General to protest against any evidence of right by appearing, and to appear and contest the suit in its progress to its final determination." "We have great confidence, (he says), that when the merits of the controversy between this state and New-Jersey shall be examined, they will be found to rest with us. If this should be the result of an investigation before the court, it would quiet this hitherto vexatious dispute, which has so long disturbed our harmony with a sister state. If, however, a judgment should pass contrary to our expectations, and justice should not demand of us to cede the disputed territory, and we should still deny the authority of the tribunal, we should then be in as good a condition to resist the execution of the judgment, as if it had passed against us by default of appearance."

Convictions for Piracy.—Thomas J. Wansley and Charles Gibbs were tried before the United States district court, in the city of New-York, week before last, for the murder of Capt. Thornton, and William Roberts, mate, of the brig Vineyard, on her passage from New-Orleans to Philadelphia, in November last. They were both convicted, and sentenced to be executed on Friday the 22d of April next.

Abduction Trials.—We learn from the Lockport papers, that the trial of Elisha Adams, charged with participation in the abduction of Wm. Morgan, occupied the time of the court nearly a week. The cause was submitted to the jury on Saturday evening, and on Monday morning they came into court, and stated that there was not the most distant prospect of their being able to agree on a verdict. They were accordingly discharged. It is said eleven were in favour of rendering a verdict of guilty, and one against it. Edward Giddins was admitted to testify, who it is said made some important disclosures. At the request of the special counsel, the publication of the testimony elicited on this trial, is postponed till after the remaining trials are gone through with.—*Ontario Repository.*

Messrs. Whitney. Beach, Chubbuck, Shaw, Miller, Maxwell, and Shepard, have since had their trials. As to the three first mentioned, the jury could not agree on a verdict; the others were acquitted. In all these trials, Giddins was admitted as a witness; and it was proved that Morgan was imprisoned for several days in the magazine of Fort-Niagara; that he was taken over to Canada, and brought back to the fort; and the probability that he was afterwards drowned in the Niagara river, was very fully established.

Safety Fund.-It appears from the report of the bank commissioners to the Legislature, that the aggregate capital of the twenty banks now subject to contribute to the safety fund, is $6,294,000; and that the amount paid to that fund, on the 13th of January last, was $26,983.67.

Great Fire!—At about 11 o'clock on Tuesday night last, the large stone mill on Water-street, in this village, owned by Mr. Harvey Ely, and occupied by Ford, Bissell & Co. was discovered to be on fire, and notwithstanding the exertions of the engine companies, aided by our citizens, the interior of the building was entirely consumed to the stone floor, the walls remaining uninjured. Mr. Ely is insured $5000, which covers the greater part of his loss. There were in the mill 12,000 bushels of wheat, owned by Messrs. Ford, Bissell, & Co. on which they were insured $10,000, which, together with the wheat that will be saved, in a damaged state, will cover their loss. The custom mill which joined on the north, and the large flouring mill of Mr. Atkinson joining it on the south, were, by the great exertions of the engine companies, preserved uninjured.—*Rochester Obs.*

Fire.—On Thursday the 17th ult. the dwelling house of Rev. David D. Field, of Stockbridge, (Mass.) took fire in the afternoon, and in the course of one hour was entirely consumed with its contents, except his library and manuscripts, which were nearly all saved. The fire broke out in a pile of coal brands, which had lain a week in the wood house. Mr. Field's loss was great, but will probably be made up to him by his parishoners. It is said that about $1200 was subscribed on Saturday.--*Westfield Reg.*

United States Supreme Court.-We learn from the Intelligencer, that Mr. Sergeant opened the case in behalf of the Cherokee nation, in the supreme court, on the 12th inst. in a very profound legal argument. Mr. Wirt, his brother counsel in the case, continued the argument on Monday.

Choctaw Treaty.—The Choctaw treaty has been ratified by the Senate, 35 to 12; not, however, without important alterations. The clause in the preamble stating the consideration which induced the Choctaws to consent to the treaty, viz: that the President could not protect them against the operation of the laws of Mississippi, is omitted. The Senate of course could not sanction *that.* The Choctaws evidently are not bound by the treaty in its altered form. We sincerely hope they may insist on retaining the preamble entire. If they are to be driven away, it is but just that the manner of compulsion should be placed on record. To *them* the clause alluded to is an important part of the document.—*Jour. of Humanity.*

Massachusetts Claim.—It appears from a message of Gov. Lincoln to the legislature of Massachusetts, that on the 10th inst. he received a draft from the secretary of the treasury on the U. S. branch bank at Boston for $419,748.28, in part payment of the old claim of Massachusetts and Maine, for disbursements in defence of the Union, during the late war. Two thirds of the amount received goes to Massachusetts, and the other third to Maine.

Eastern Boundary.—The House of Representatives of the state of Maine, went suddenly into secret session on the 8th inst. on motion of Mr. Deane. The proceedings in this session, which are supposed to relate to the boundary question, were transmitted to the President of the United States. The Portland Courier says, that as far as it has been able to ascertain public opinion on the subject, the people of Maine are not satisfied with the decision.

Canajoharie and Catskill Rail-Road.--The stock in the company for constructing this road was subscribed in about fifteen minutes, at the merchant's exchange, in the city of New-York, on the 9th inst. Great anxiety was manifested to obtain the stock, which immediately rose in the market, and was sold at 6 1-2 per cent premium. But it has since fallen to 1 1-2 per cent, and few buyers.

The Western Times, published in Centreville, Indiana, gives the following account:--

"*Distressing!!*—We were informed a few days since, by a gentleman traveller, from the west, that during the severe weather, a man about 45, his wife, six children, and four horses, were frozen to death on the great prairie, in Illinois. When discovered, the mother lay with a small child in her arms; *five children around her;* the father with an axe and flint in his hands, as if he had been trying to strike fire. A part of his waggon was cut into small pieces for kindling, and all the horses in a heap stiff in their harness. The name of the unfortunate family, or where they were from, was not ascertained when our informant passed along."

The following is an extract of a letter from Wilmington, N. C. dated Jan. 7, to the editors of the New-York Daily Sentinel:--

"There has been much shooting of negroes in this neighbourhood recently, in consequence of *symptoms of liberty* having been discovered among them. These inhuman acts are kept profoundly secret; wherefore I know not. Two companies of troops have very lately been stationed here."

Gov. Tomlinson, of Connecticut, resigned his office on the 3d inst. in consequence of having accepted the appointment of Senator in Congress for the term of six years, commencing on the 4th instant.

M. Serrurier, the new French minister to this country, was presented to the President, by the Secretary of State, on the 7th inst. Mr. S. was minister here during the reign of Napoleon.

William T. M'Coun, Esq. of New-York, is appointed vice-chancellor for the first circuit, under the act passed during the present session of the Legislature.

Charles H. Ruggles, of Kingston, Ulster county, has been appointed by the Governor and Senate, circuit judge of the second circuit, vice James Emott, resigned.

The receiver of the Washington and Warren bank has given notice, that the bills of that bank will be redeemed at par.

The Cincinnati American says--"We understand that there are twenty-five thousand barrels of flour at one point on the Miami canal, waiting for the opening of navigation."

The ice has left the Hudson, and the navigation of the river with sloops and steam-boats is again commenced.

DEATHS.

In Nelson, Madison co. on the 12th instant, Deacon *John Lord*, in the 92d year of his age. Deacon Lord was born in Lyme, Conn. May 16. 1739. He was a professor of the christian religion about seventy years, and a deacon of the presbyterian church in Nelson from its first organisation. His eulogy is already written, on the hearts and memories of all those who witnessed his devotion to the cause he loved, and listened to his pious admonitions; which yet speak the language of one who has passed the dark valley before him. "Remember the words which I spake unto you, while I was yet with you."

His pilgrimage is ended;
The dying scene is o'er;
His happy spirit's landed
On Canaan's blissful shore.
Then murmur not;
Then sorrow not;
He lives to die no more.

In Marshall, on the 12th inst. Mrs. *Williams*, wife of Mr. Joseph Williams, aged 56.

In New-Hartford, on the 15th inst. *Harriet B.* the only child of Mr. Theodore Miller, aged 4 years and 7 months.

In Albany, on the 11th inst. Mrs. *Hannah Lacey*, wife of Rev. Dr. Lacey, aged 37.

In Albany, on the 17th inst. *Rutger Bleecker*, Esq. son of Mr. John R. Bleecker.

In Chatham, Conn. Mrs. *Mehitable Stocking*, aged 54; widow of the late Mr. Stephen Stocking, late of Hamilton, N. Y.

AUBURN THEOLOGICAL SEMINARY.

Special Meeting of the Board.

REV. D. C. LANSING, President of the Board of Commissioners for Auburn Theological Seminary—

SIR—You are hereby requested to call a special meeting of the Board of Commissioners of the Theological Seminary of Auburn, on the 3d Wednesday of April next, at 2 o'clock, P. M. at the library room of the said institution, for the purpose of electing a Professor of Sacred Rhetoric in said institution, and to take measures for supporting the person who may be elected, and for endowing the professorship.

ASA MAHON,
TIMOTHY STOW,
THEODORE SPENCER,
Members of said Board of Comm'rs.

Auburn, March 15, 1831.

The foregoing request for a special meeting of the Board of Commissioners, being in accordance with a provision made in the constitution of said Board, for calling special meetings of the same: Notice is hereby given, that a special meeting of the said Board will be held at the time and place, and for the purposes, specified in the aforesaid request.

D. C. LANSING, *Pres't of the Board.*
Utica, March 21, 1831.

ONEIDA INSTITUTE.

Those who have received encouragement of entering this institution the *ensuing term*, are hereby informed, that it will commence on Wednesday the 30th of this month, at 8 o'clock A. M. It is expected that all will be present unless something special should prevent.

The public are informed, that the Institute is full for the ensuing year. No more can be received.

GEO. W. GALE,
PELATIAH RAWSON, } *Teachers.*
Whitesborough, March 21, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

J. Beecher, P. M.; R. Johnson; A. Gibbs; Simeon Balch; W. L. Bigelow, P. M.; E. Cornell, P. M.; A. Wilcox & J. Dickinson; Stephen B. Page; A. Upson, P. M.; J. Hall; R. Anderson; Rev. W. A. Hallock.

HOUSES TO LET.

SEVERAL newly built Dwelling-Houses, situate on Genesee and Washington streets, Utica.
Enquire of THOMAS E. CLARK.
March 22, 1831. 12w4

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

NEW HARD-WARE AND SADDLERY STORE, IN NEW-YORK,
No. 107, Pearl Street, corner of William and Pearl Streets, Hanover Square.

WILLIAM J. BUCK, (late of the firm of JAMES DANA & Co. Utica), having connected himself with a Hardware House in Birmingham, England, has commenced the Hardware and Saddlery Business in New-York. The business will be done under the firm of "*W. J. Buck.*" They will be supplied with a complete assortment of GOODS, selected with care, and bought for cash. They intend to sell at a small profit, for cash, or on a liberal credit, to good men. They respectfully invite all persons wishing to purchase Goods in their line, to call and examine their assortment and prices. *New-York, March* 8, 1831. 10w3

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,
64, WATER STREET,
(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.
New-York, March 4, 1831. 10w10

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses CATHERINE B. & JULIA A. HAYES. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing,	$2 60
.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - -	3 00
.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry,	5 00
.. Needle-work, of every description, drawing, & painting, in its various branches,	6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss HAYES, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. SALMON STRONG, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'ry.*
Clinton, Feb. 21, 1831. 8w10

TO LET,

THE STORE, No. 76, Genesee street, with or without the Warehouse in the rear attached to it; and the rear Office in the 2d story. Also, the two story Brick House in Lansing street, next door to H. Denio, Esq.; and a House on Seneca street. Possession given immediately. Enquire of
PARKER & HASTINGS.
Utica, Feb. 22, 1831. 8

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—
Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.
Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins;
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish;
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

MUSICA SACRA.

THE 9th edition of the MUSICA SACRA is just published and for sale by HASTINGS & TRACY.

POETRY AND MUSIC.

For the Western Recorder.

TRIBUTE

To the memory of Mrs. L. wife of Rev. Dr. L. who died on Sabbath morning, March 6, 1831.

——And was it death,
To yield thy fleeting breath,
Softer than zephyr's wing?
To have no boding fears,
To shed no bitter tears,
Nor feel the monster's sting?

Ere yet the message came,
Thy fragile dust to claim,
The Comforter drew nigh,
Thy children to redeem
From slavery of sin;
Their hearts to sanctify.

Gentle as mourning dove,
So beam'd thine eyes of love,
On all thy kindred dear:
And yet thou couldst not mourn,
Though from thy lov'd ones torn;
Thy Jesus was so near.

His gentle hand was laid
Beneath thy drooping head;
His Spirit dwelt in thee;
His love, with sweet control,
Subdu'd thy inmost soul,
And bade death's terrors flee.

Ere Sabbath's earliest ray
Had usher'd in the day,
Thy race on earth was run.
Array'd in robes of white,
Amid the fields of light,
Thy Sabbath was begun.

Why do the angel band,
E'en now, at God's command,
Descend to earth again?
Ah, see it upward rise!
An infant spirit flies,
In heaven with thee to reign.

BETA.

The Evangelist and the Lyre.—From a full column in a recent number of the Evangelist, furnished by the editor of the Lyre, it seems that the christian public generally are to be made the virtual endorsers of this publication. This will never be. There is too much intelligence for a thing like this. No doubt the Lyre will sell: But who will be the purchasers; and who the patrons? Not the pious cultivators of music; not the men who have any taste for music.—These will not fail to be displeased.

It is painful to be under the necessity of alluding so often to this subject; but as duty seems to require us to do so, we cannot forbear. It distresses us exceedingly, to think what must be the result of this undertaking on the mind of the uninformed worshipper; and how much regret, too, it will occasion, to those whose souls are already attuned to the purer minstrelsy of Zion. It is not the *simplicity* of the music that we complain of. Even *inaccuracies* are comparatively of little importance. It is the employment (unwittingly) of light and vulgar and profane associations, of which we most complain. There is no need of this; and we feel that after all the light that has been thrown upon the subject, there is no excuse for it.

The Evangelist has mentioned Mr. Nettleton, as in favour of the music of the Lyre; and the Lyre itself contains his name in connection with one of the pieces presented for its pages. But the publishers, as we positively know, have mistaken their man. Mr. N. views this publication much as we view it. Mr. Mason's name, of Boston, also appears on the cover of the Lyre, as an endorsement to the undertaking. Here again the publishers have erred. Mr. Mason never authorised such a use of his name; and we are prepared to say further, that he is highly displeased with the character of the work. We cannot believe that the reverend editor or the highly respectable publishers of the Lyre, ever meant to impose upon the public in this matter. They are mistaken. But the public are misled; and it is high time the thing were known. We do not make these assertions at random, nor from any private feelings of interest or resentment. That be far from us. We do not mean the slightest impeachment of motive in the conductors of the Lyre; nor do we object to the general outlines of the plan of that publication. All this we disclaim; but at the same time, we say the public have been misled, and it is time for them to be disabused. We say it *tenderly;* for we feel friendly to the conductors and the patrons of the work; but we say it boldly, in behalf of the cause; and this without fear of contradiction.

MISCELLANEOUS.

From the Albany Daily Advertiser.

A PLEA FOR GREEK SCHOOLS.

A gentleman of high respectability in a neighbouring state, who is intimately acquainted with the affairs of Greece, a short time since addressed a letter to the principal of the Albany Female Academy, setting forth the wants and sufferings of this most interesting portion of the human family; and requesting him to lay the subject before his pupils, and solicit the aid of those who enjoy the blessings of education, for a portion of their fellow beings who from poverty and ignorance are deprived of its benefits.

Societies were immediately organised in the different departments, the individuals of which have shown a zeal and perseverance highly creditable to themselves and honourable to the institution of which they are members.

The gentleman above alluded to, remarks —"The time has hardly passed, since the cry was sent over christendom for clothing and bread, to save from nakedness and starvation the widows and orphans who had fled to the dens and caves of mountains from the pursuit and violence of their merciless enemies. The cry now is for the means of knowledge to nourish and adorn their minds, that they may be prepared to enjoy their hard-earned independence, and become a virtuous and happy people.

"The Greeks are very desirous of having their children instructed, but are too poor and too embarrassed, (aside from their being uninformed), to introduce and establish without assistance such a system among themselves.

"About the first of March last, Mr. Brewer (in connection with his associates) opened a charity school for Greek girls in Smyrna. Into this school about one hundred were admitted, and a multitude more might have been, had the company possessed room and means for teaching them. They hope soon to qualify many teachers for the remote parts of Smyrna, for the adjoining villages, and the Greeks scattered among the seven churches of Asia.

"Will not benevolent individuals aid them in their good work? The special object of the mission family is to promote *female education;* and need it be said that where this is neglected, females are degraded the world over."

IGNORANCE OF ROMAN CATHOLICS.

Rev. Daniel Temple, missionary at Malta, in his letter of August 6, 1830, states, that the policy of the church of Rome, in keeping the bible from the people there, has been so successful, that scarcely one in 10,000 of them has ever read the bible. As published without note or comment, it is a *prohibited book.* The people would be less alarmed at being detected in a lie, than in being found in perusing the scriptures in a language which they understand. When the subject of reading them was discussed in the Council of Trent, Richard Du Mans said, "That the scriptures had become useless, since the *schoolmen* had established the truth of all doctrines; and though they were formerly read in the church, for the instruction of the people, and were still read in the service, yet they ought not to be made a study, *because the Lutherans gained only those who read them.*" It was therefore decreed, that "seeing it is manifest by experience, that if the holy bible be permitted to be read every where, without difference, in the vulgar tongue, *more harm than good* results thence, through the rashness of men; let it therefore be at the pleasure of the bishop or inquisitor, with the advice of the parish clerk or confessor, to *grant* the reading of the bible, translated by *catholic authors*, to those, who, *in their opinion*, will thereby receive an increase of faith and piety. This license let them have *in writing*, and whoever shall *presume*, without permission, to read or possess such bibles, may not receive the *absolution* of his sins, till he has returned them to the ordinary." All booksellers are prohibited from selling bibles to those who have not the "license" referred to, upon pain of submitting to "punishments *at the will* of the bishop, according to the degree and nature of their fault." So strong is the prejudice at Malta against the bible, that for the last five years, government declined giving permission to the Malta Bible Society, to place a board over the door of its depository, for the purpose of informing the public that bibles could be had there! Thus, while the doors of the churches proclaim "*plenary* indulgences," it must not be known that the bible can be purchased!—*Ch. Watch.*

A HUSBAND AWAKENED BY THE PRAYERS OF HIS WIFE.

[From the report of a Missionary.]

One man, of respectable standing in society, and head of a family, while under examination for admission to the church, said, that his first convictions arose from being waked out of sleep, in the dead of night, by the sound of prayer. His anxious wife was pleading with God for the salvation of her husband. She, with a sister in the same house, had agreed to pray for him, until he would pray for himself; and now she had wrestled like Jacob, until late in the night. O, that all praying wives would keep their husbands awake by their prayers, day and night, until they will pray for themselves. He was angry, and told his wife that he did not like to be disturbed by so much praying as there was in that house; that if she must pray for him, not to pray so long, and to pray in such a way, that he could not hear her, for he *could not endure it.* The sister about this time asked him, if he would not be willing to have the minister visit the family, and converse on the subject of religion and prayer with them. He replied, that he had no objections to Mr. S.'s visiting the family; but if he began to talk pointedly to him, he should tell him, that there was quite as much room "out of doors," as in the house.

This man in now a decided Christian, and joins, in his family, in prayer, with that same voice that once alarmed and offended him.—*Home Miss.*

SPIRIT OF PRAYER.

At this precious season, it is distressing to hear long, cold, and desultory prayers.—They show great deadness in the praying individual, and his total unfitness to be the mouth-piece at a prayer meeting. It is one evidence of a revival when prayers are short, and chiefly for distinct objects. Each worshipper comes to the meeting with his heart burdened with a specific errand to the throne of grace, and for the time he thinks of nothing else. If called upon to pray, he supplicates for the thing he wants, fervently and importunately, and then stops. At such meetings there should be three or four prayers offered successively, while the suppliants are on their knees; and there should be little exhortation or singing. Oh, Christians! pray more earnestly, and more to the point. Wrestle and agonise in prayer, and hold on. *Evangelist.*

PREPARATION FOR PRAYER.

If a man has a suit at the court of a prince, or before *any* earthly tribunal, he arranges his thoughts, puts his ideas into the most appropriate language, and enlists the warmest feelings of his heart. But in approaching the King of kings, poor sinful man often rushes into the divine presence, without consideration, forethought, arrangement, or emotion. Is not this mocking God? Will he hear and answer such petitions? Do not such *say* their prayers, and yet never *pray?* We ought not to be formal in our addresses to the throne of grace, but we should know what we want before we approach it, "fill our mouths with arguments," and be concise and fervent. Before engaging in prayer, or going to a prayer meeting, we should meditate upon the subjects to be prayed for, prepare ourselves to wait upon God for specific objects, and endeavour to have a spirit of prayer. Then we may expect a discontinuance of cold, desultory prayers, full of "vain repetitions."—*ib.*

INJUDICIOUS COMPARISONS.

At this time particularly Christians should scrupulously avoid making comparisons between different ministers, and means of grace. In a revival no one should say, "I am of Paul, and I of Apollos, and I of Cephas." It is childish and injurious in the extreme. The Spirit of God will be grieved away by such unseemly rivalries among the people of God. Rather let all say, I AM OF CHRIST. Let all see eye to eye; let conversation be on harmonious topics; let unity, brotherly love, and mutual confidence, prevail in all the churches, and among all denominations; let us be more anxious to hear and obey the truth, than solicitous to learn by whom it is to be dispensed.—*ib.*

CHRISTIAN STEADFASTNESS.

It is characteristic of people in large cities, and in this as much as in any other, to be more distinguished for sudden and great movements, than for continued and pains-taking efforts, be the cause what it may.—We are like the French soldiers under Napoleon, the best in the world for an *onset*, but have no heart for a hard fought battle. But we cannot have a revival of religion, unless Christians will take the pains for it. A few hurried efforts will be utterly ineffectual. They must make their calculations for a long campaign, for a course of self-denial, for fasting and prayer, without ceasing.—Heaven is not to be won, nor souls saved, by a few spasmodic efforts. We must lash ourselves to the oar, and work manfully, while life and strength remain, looking to God for help.—*ib.*

DON'T BE DIVERTED.

At such a season as this, Christians should keep their eyes steadily fixed, and have their hearts fixed also upon the interests of Christ's kingdom. In their deportment, conversation, and all they do, they should be serious and solemn. In the family, children and domestics should see that the minds of the professors are deeply interested in *a great cause;* at places of business also, all levity, trifling, and engagedness in common topics, should be relinquished. We should be diligent in business as well as fervent in spirit, but it ought to be manifest that religion is uppermost in our thoughts, and that out of the abundance of the heart the mouth speaketh. We should neither divert others, nor be ourselves diverted, from the paramount object of a Christian's heart, the salvation of dying men, and the glory of the Redeemer's kingdom.—*ib.*

TIME FOR RECONCILIATION.

We are told, not to let the sun go down upon our wrath; and in using the Lord's prayer, we ask God to forgive us, on condition that we forgive our fellow men. It is seasonable to inquire, of all professed disciples of the Lord Jesus Christ, how far they comply with the direction not to let a quarrel exist beyond one day; and whether they do not virtually pray for condemnation on their own heads, if they are unforgiving.—This is a precious season, in which to bury all discordances, and to be reconciled to every christian brother, or unchristian acquaintance. Let every one, who wishes and prays for a revival, see to it that an extinguisher is put upon every enmity, and that every feud is ended.—*ib.*

MEANS OF SAFETY.

Every thing in the condition of mankind pronounces the approach of some great crisis, for which nothing can prepare us, but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence in opposite directions; while a spirit of giddiness and revolt is shed upon the nations, and the seeds of mutation are so thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. "Wisdom and knowledge shall be the stability of the times, and strength of salvation; the fear of the Lord is his treasure."—*Rev. Robert Hall.*

BISHOP LATIMER.

Bishops Latimer and Ridley were barbarously burnt alive at Oxford in the reign of bloody Mary. While the flames were gathering round their bodies, "Be of good courage, Ridley," said the intrepid Latimer; "our persecutors will be disappointed, for our sufferings will lead men to inquire into the merits of that cause for which we suffer; and this fire will light such a candle in England, as I trust in God's grace will never be extinguished."

"The king of Borneo never goes abroad, except to the chase, or to war. When he goes to the latter, his station is always in front of the battle; not because it is *the post of honour*, but because the people do not wish their kings to be fond of making war!" *Ch. Herald.*

Query.—How many wars would this have prevented, had the same regulation governed all the nations? The kings and despots make war in sport, and to gratify their ambition, whilst themselves are secured from danger, and their innocent subjects are the sacrifice. *Ch. Watch.*

Go slowly to the entertainments of thy friends, but quickly to their misfortunes.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 87a7 00	Havana, white, lb.	11a14
Western (canal)	7 00a7 12	—— brown	8a9
Rye flour	4 00a4 12	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 45a1 50	*Tallow.*	
—— western	1 50a1 56	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	40a44	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

AGENTS FOR THE WESTERN RECORDER.

Adams, P D Stone
Antwerp, Dr C Preston
Augusta, Gen J J Knox & W H Chandler, Esq
Auburn, Palmer Holley
Bangor, Luther Dickinson
Bath, C T M'Connell
Bainbridge, C Redfield
Binghamton, Dr West, and H Collier, Esq
Boonville, William Sippell
Brownville, J Ballard
Burlington, Silas Maynard
Cannonsville, Dr Comstock
Canandaigua, C G Hammond
Cayuga, Dea E Huggins
Camden, Erastus Upson
Canajoharie-Centre, Rev C Wadsworth
Canton, Jeremiah Bailey
Cape-Vincent, R T Lee
Camillus, S Robbins
Centre-Lisle, E W Glezen
Champion, Rev N Dutton
Chenango-Forks, Dea Stevens
Cherry-Valley, A Crafts
Chittenango, R Bates
Cicero, J Cody, P M
Clinton, Dr S Hastings,
Columbia, Nathan Post
Cor land village, L Dady
Columbia vil Rev J Hurlbut
Constable, S Wyman
Cooperstown, Dea W Clark
Coventry, S S Beckwith
Cranes Corners, E W French
DeKalb, G Townsley, P M
Delphi, M B Slocum
Dansville vil Dr W F Clark
Danube, Dr J Holmes
Deposite, Dr T Mather
Detroit, E P Hastings
Erie, Penn. P Wells
Erwin, A Rouse
Elbridge, Nath'l Munro
Evans' Mills, C W Candee
Exeter, Rev Mr Storrs
Fairfield, &c. J D Gould
Fall-Creek, Dr N Branch and Dea A Sears
Fayetteville, J McVickar
Fly-Creek, Dea A North
Fonda's Bush, I S Thompson
Franklin, James Andrew
Fredonia, Abijah Young
Ft Covington, J Parkhurst
Fulton, Edw Baxter
Geneseo, Truman Hastings
Geneva, Horace Hastings
Georgetown, S B Hitchcock
Gilbertsville, Joel Kellogg
Governeur, H D Smith
Great Bend, N Y D Potter, Jr
Great Bend, Pa. N Ives
Green, St'n Ketchum
Guilford, Lemuel Jewell
Hamilton, Rev P Field and Jason Olds
Harford, Pa. Rev A Miller
Harpersville, Azor Smith
Hannibal, Dr Mygatt
Henderson, A Atherton
Homer, J Searl
Hopkinton, A Warner
Ira, E S Evarts, P M
Ithaca, John C Hayt
Jamesville, I W Brewster
Joslin's Cor's, E S Cadwell
Jordon, E W Bottsford
King's Ferry, S Chadwick
Lawsville, Pa. Allen Upson
Lebanon, Joel Bradley
Lee, Henry Ford
Lima, Rev J Barnard
Lisbon, Dea J Martin
Lyons, E Price
Lisle, Dr G L Spencer, & N Marsh
Lowville, P Abbott
Maine, F S Slosson
Madrid, Nathan Post
Malone, H & T Powell
Madison, Calvin Whitcomb
Marcellus, Dea N Healy
Manheim Centre, Charles Freeman
Manlius, H W Ewers
Massena, Dr W Paddock
Mexico, W Mitchell
Morristown, Rev Mr Taylor
Morrisville, Capt T P Pond
Moira, Asa Spencer
New-Stockbridge, H Knox
New-Haven, C R Wells
New-Lisbon, Dea Fairchild
New-Lebanon Springs, B Peabody
Newark, Dea T Patridge
Norfolk, Erastus Hall
North-Elmira, J M'Connell, P M
Norwich, Jed'n Hitchcock
Ogdensburgh, J Seeley
Onondaga Hollow, Rev W Thacher
Oswego, Edwin W Clark,
Oxford, Erastus Miller
Oxbow, Rev J Sanford
Paris, T Simmons
Palatine, J Nellis
Painted-Post, A Rouse
Palmyra, Rev A E Campbell
Parishville, Joel Potter
Peterboro, Asa Raymond
Phelps, A Bannister
Pitcher, Rev Mr Bradford
Port-Gibson, James Field
Pompey, E Wells
Potsdam, S Raymond
Richland, S Meacham
Richville, J C Rich
Rodman, H C Strong
Rome, Norman Seymour
Rutland, Dr C P Kimball
Sacket's Harbor, G Camp
Salina, Dr A S Ball
Salisbury, Platt Richards
Seneca-Falls, Dr A N Vantine
Sherburne, William Avery
Sidney Plains, Rev J B Fish
Smithville, R Pearson
Smithville Flatts, E Perkins
Smyrna, G Hammond
Springfield, Rev Mr Howe
Springport, Shannon Davis
Stephentown, Rev Mr Beach
Stockholm, L Pettibone
Stowes Sq Rev Mr Crandall
Syracuse, G W Hickcox
Taberg, William Firman
The Square, (Scipio), Benoni Smith, P M
Trenton, Dea Younglove
Troy, Dr A Robbins
Union, Rev Jno Ward
Urbana, Lem'l D Hastings
Vernon, J Patten, & John E Dutton
Verona, Rev I Brainard
Veteran, Theodore Valleeu
Volney, B Bristol & H Gilbert
Waddington, S H Dearborn
Walton, W B Ogden, P M
Waterloo, S M Maltby,
Watertown, Silas Clark
Waterville, Lemuel Hills
Western, G Brayton, Esq
Westford, Charles Maxon
Westmoreland, Wm Newcomb
Whitesboro', Rev J Frost
Wynant's Kill, A Tracy

INTERESTING MEMOIRS.

FOR sale by HASTINGS & TRACY, No. 94, Genesee street—

Life of Martin Luther, by A. Bower; Life of John Calvin; Life of Reginald Heber, D. D. bishop of Calcutta; Sacred Biography, by H. Hunter. D. D.; Memoirs of Rev. D. Brainard, missionary to the Indians; Complete works of Henry Kirk White, with an account of his life; Memoirs of Rev. Pliny Fisk, late missionary to Palestine; Do. of the late Mrs. Susan Huntington, by Rev. B. B. Wisner; Do. of Rev. Levi Parsons, first American missionary to Palestine; Do. of Rev. Edward Payson, D. D.; Do. and Writings of Miss Fanny Woodbury, selected and edited by Rev. Joseph Emerson; Do. of Rev. Legh Richmond; Do. of Mrs. Ann H. Judson, late missionary to Burmah, including a history of the American baptist mission in the Burman empire, by Rev. J. D. Knowles; Do. of the Life and Writings of Rev. Claudius Buchanan; Do. of the Life and Writings of Mrs. Isabella Graham; Do. of Mrs. Harriet Newell; Do. of the Life and Death of Rev. Andrew Fuller; Do. of the Life, Character and Writings of Dr. Philip Doddridge; Do. and Remains of Rev. Charles Buck; Life of Mahommed, by Rev. Geo. Bush; Memoirs of the Life and Character of Rev. John Elliot, apostle of the North-American Indians; Do. of Captain James Wilson; Do. of the Life, Writings and Character of John Mason Good; Do. of Mrs. Clarissa Wells; Do. of Catharine Smelt; Life of Geo. Desmond; &c.

Utica, Feb. 22, 1831.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.

Utica, Nov. 5, 1830.

THOMSON's CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel*, *opium*, *nitre*, and *ratsbane.* ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much [illegible] stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics;* and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.